



BISHOP KNIGHT IN HIS OFFICE IN THE EPISCOPAL RESIDENCE IN HAVANA

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXIV.

April, 1909

No. 4

THE PROGRESS OF THE KINGDOM

EASTER DAY voices a call to action. Too often this fact is obscured by the habit of thinking of the Easter Message as exclusively one of comfort and hope for Christian people. "It is the

Easter a Call to Action

news of a great victory," we are told. "It is the solution of a great perplexity. It is the assurance of a great triumph. It is the capture of an enemy's last stronghold. It crowns the work of Christ. It exhibits the love of God. It demonstrates the truth of conscience. . . . This life is not the end of all things, and the course of this life is not enough to measure the reckoning of eternal justice. Right is stronger than wrong, and truth lasts longer than falsehood, and purity is more precious and more enduring than sin; for right and truth and purity are summed up in their champion Christ, and He has now vanquished death, the one unconquerable champion of the enemy." All this is eternally true. It needs to be repeated again and again to comfort and inspire Christian disciples. Of the countless sermons that will be preached on Easter Day, all will, in one form or another, stress this aspect of the Resurrection.

Acceptance of the Easter Gospel Involves the Obligation to Proclaim It

But the Resurrection is not only for the comfort and confirmation of the faithful. It equips them with a message, and bids them proclaim it. Just because it reveals one of the most inspiring facts about human life, it imposes a weighty obligation upon those who accept its revelation. Privilege and responsibility always go hand in hand. So the man who accepts the blessings of the Resurrection, who shares in the power of the Resurrection, by that fact obligates himself to become a witness of the Resurrection. It is inconceivable that any man, who thinks things through, can say, "I believe in the Easter Gospel for myself and for my own land, but I have no concern or desire to make it known in other lands." Such an attitude is a denial of the fact he professes to accept. The man who assumes it stultifies himself. He is appropriating the knowledge of a fact that concerns all men—a fact that can only be a fact so long as it does concern all men, whether or not they know the fact—for his personal advantage, and is withholding the knowledge of it from those who have a right to that knowledge.

So Easter is a call to men to go into God's world with God's good news. It is no invitation to seek a quiet refuge in a comforting, but uncommunicated belief. The Resurrection will be a real power and blessing to a man or a congregation just so far as a whole-hearted effort is made to spread abroad the Message of Life. When this conviction takes possession of Christian people, Easter Day will no longer be the appointed time for "special collections" to wipe out parish deficits or debts, or to provide parish equipment. Rather it will be the day for the making of offerings that the truth about God and man, as revealed in the Incarnation and the Resurrection, may be told everywhere at home, and carried to the ends of the earth.

AFTER five years' service as rector of the American Church congregation in Manila, the Rev. Mercer G. Johnston has returned to the United States. Moved by a high sense of civic duty, as well as by a true

*A Young
Clergyman's
Service Abroad*

missionary zeal, Mr. Johnston gave up important and congenial work in San Antonio to devote himself to the welfare of a large section of the American population in the capital of our Oriental possessions. His high personal standards, his devotion to the welfare of the people and his keen interest in all movements for the betterment of the community won him the regard of many, even among those whom he was compelled to oppose in standing for the right as he saw it. During his rectorship the cathedral parish house, the rectory and the cathedral itself have been completed. In all these projects he has rendered valuable aid to Bishop Brent. As the president of the Council of Advice added responsibilities came upon him during Bishop Brent's absence to attend the General Conventions of 1904 and 1907, and upon the Philippine Opium Investigation Committee, whose report resulted in the firm anti-opium stand of

the United States Government. In all this work Mr. Johnston was rendering good service as a Christian citizen as well as a Christian minister. It would be well, indeed, for the best interests of native peoples and of Americans residing abroad if more gifted young American clergy would follow Mr. Johnston's example by giving a few years to work in an outpost where the issues are as big and vital as they are in Manila.

EVERY Church congregation in Birmingham, Alabama, has agreed to give its entire Easter offering for Church Extension.

*A Notable Easter
for Birmingham*

Part of the gift will go to diocesan missions; part to the general work through the Board of Missions. At a recent meeting of laymen the editor of one of the Birmingham papers, who is one of the leading men in the state, made an address expressing his conviction that the missionary spirit was the thing that the Churchmen of Birmingham most needed. He closed by saying: "Let us all work and give liberally to the Easter offering for missions. I am not as happy as I was when I was poor and did more for God and His Kingdom. Our money has come to own us—not we our money—and it has robbed us of our peace, and of our joy in Him. I move that we all seek once more to find again our lost happiness by working for and giving to the Master's cause."

NO one knows better than the Bishop of Kearney the obstacles, possibilities and satisfactions of Church work in the western dioceses and districts. As a parish priest in Minnesota he made his

*Church Extension
in the West*

parish a centre from which to reach out to the surrounding neighborhoods. Some present-day parishes can trace their existence to the work done by Dr. Graves and his lay-helpers. As a bishop in western Nebraska for the last nineteen

years he has applied the principles set forth in his interesting article on "The Missionary Work of the Church in the West." He has travelled constantly; no place has been too small for his careful attention; no people have been so far away on the ranches that he would pass them by. His district has been to him a big parish, covering thousands of square miles and containing hundreds of scattered communicants. He has systematically kept a roll of his people, and in numberless ways has shown himself in the fullest degree a chief pastor. When he tells, therefore, of what the Church ought to do in western communities, he is speaking of what he knows from practical experience the Church can do. To some of us, accustomed to the crowded cities, the question will present itself whether really effective work can be done where people are comparatively few and widely scattered. On New York's East Side one can find a population larger than that in most of the missionary districts. While there can be no question of the Church's duty to leaven the life of the city as the social storm centre, it is quite as important that her attention should be concentrated upon the work to be done in the new communities of the West. Work among the varied elements and aggressive evil forces of a great city is preventive work. It is an effort to hold ground once won against forces that make for the degradation of human life. On the other hand, work in the West means constructive effort, the laying of foundations, the establishing of traditions; it means making possible the Christian civilization that is to be.

*The Opportunity
for Christian
Influence at the
State University*

Especially is this true of the opportunity offered by some of the educational centres in western states, where great universities, with hundreds and sometimes thousands of students, offer a field, the importance of which is hardly realized by eastern people. The

Church could scarcely do more effective work than that suggested by Bishop Graves when he says: "Let us plant partially endowed collegiate churches and Church boarding-homes under the eaves of the great universities and normal schools. Then, while the state or the endowed university bears the burden of the secular education, our means and energy can be concentrated on spiritual culture, thus winning to the Church many who are to be the teachers and leaders of the rising generation."

He is unquestionably right in his declaration that "these are strategic points and open doors with opportunities unlimited."

MUCH was hoped from the Opium Conference, in session in Shanghai during February; little seems to have been accomplished.

*Bishop Brent
and the
Opium Conference*

In the absence, however, of a complete printed report it would be unwise to venture any statement as to the reason for this lack of fruitful action. It will be gratifying to Churchmen to know that the original suggestion of the conference came from Bishop Brent. As long ago as July, 1906, he wrote to the President of the United States, expressing the hope that an investigation "on the basis of science as well as practical observation of actual conditions" might be undertaken. He saw no possibility of China's relief from the opium scourge save in the concerted action of enlightened governments. His experience as a member of the Philippine Opium Investigating Committee convinced him that the opium question was of sufficient difficulty and magnitude to warrant an endeavor to secure international action. This suggestion, taken up by President Roosevelt and Secretary Root, resulted in the conference which brought together the representatives of a larger number of nations than had been originally contemplated. Quite apart from its bearing up-



MANN HALL, ST. JOHN'S UNIVERSITY, SHANGHAI, IS NEARING COMPLETION

on the opium question, the conference undoubtedly has done good in tending to unify in some measure, as Bishop Brent pointed out would be the case, "the nations that are Oriental by nature or through the possession of dependencies in the Orient." "Nothing," he said, "tends to promote peace more than a common aim." In view of Bishop Brent's large share in bringing the conference to pass, it was fitting that he should be, as he was, unanimously elected its president.

THE work on Mann Hall is progressing, as shown by the accompanying illustration. It is hoped that the building will be ready for

Progress on Mann Hall

use in September, 1909. A serious situation, however, confronts Bishop Graves and Dr. Pott. Only about one-half of the amount needed to complete the building has thus far been secured. Dr. Pott has made all payments as they have come due, but the available funds are now exhausted and at least \$8,000 are required to complete the building. It is difficult to

imagine any use to which that amount of money could be put that would result in greater good for a larger number of people.

DR. MOTODA, of St. Paul's College, Tokyo, in an article in the *International* on "The Future Prospect of

The Future Prospect of Christianity in Japan

Japanese Christianity" touches upon several questions of great interest. His contention that the Japanese are more profoundly religious than the people of the West is true in the sense that they lay more stress upon the ideal side of life and less upon the material than we do. They have a strong sense of the unseen, mysterious, spiritual, and regard for the ethical, but are somewhat deficient in that side of religion that springs from a sense of direct relation between the individual soul and God, as for example the sense of sin. A large part of our present Christianity is based upon this individual relationship between the man and God. It is, therefore, natural that in its present form it should

not appeal strongly to the Japanese mind. Certainly it is a fact that while the essential truths of Christianity have won wide approval in Japan, even outside the circle of recognized Christians, yet there is a very strong demand for a restatement of these truths. Just what form this restatement will ultimately take it is as yet impossible to say. The various attempts that have been made in this direction up to the present time have been made largely by men with an insufficient grasp of the true meaning and value of Christian theology, and have consisted largely in ignoring or discarding whatever was difficult for the Japanese mind to understand.

***The Greatest
Task Confront-
ing Christianity
in Japan***

The demand for an interpretation of Christian truth in terms that will be intelligible and helpful to Japanese is,

however, one that cannot be ignored. Indeed it is probably the greatest task that confronts Christianity, and we cannot expect it to make any deep impress upon the masses of the people, until some progress has been made toward satisfying this demand. The great need of the Church in Japan to-day is native Christian thinkers competent to undertake this work. The demand for it is so pressing that it is being begun by men who are not competent. Some of them are seeking relief from theological difficulties by accepting the results of the most radical modern criticism; others by throwing away much that we believe to be vital to true Christianity. These attempts are not without value and should be welcomed as an evidence that the Japanese Church is beginning to think for itself, but if the work of restating Christianity to the Japanese should be entrusted entirely to such men as are now attempting it, the result would be disastrous. A large part of our missionary effort must be concentrated upon the task of training leaders, men with a firm grasp of Christian truth on the one hand

and yet capable of expressing it in a form to satisfy the needs of their fellow-countrymen. The Church in Japan occupies a favorable situation for helping in this work, for while there has been perhaps less opportunity for independent thinking than in some other Christian bodies, yet this longer period of contact with western Christianity has enabled its leaders to appreciate more fully than some others the vital worth of truths that at first sight appear merely difficult to Japanese. Then, too, if the plans for St. Paul's College and the Divinity-school are carried through the Church will be provided with an efficient plant for developing strong, capable leaders.

***The Practical
Application of
Christian Teach-
ing in Japan***

Dr. Motoda says that the Japanese are a "ceremonious" race and that in the future a large use will be made of the

old Japanese rites and customs in Christian worship, and in the home and social life of Christians. One sees this process already beginning in the case of funeral ceremonies and the use which Japanese Christians make of All Saints' Day. In connection with Dr. Motoda's prediction that "in Japan will appear pious and religious men in large numbers, but few theologians, and that Japanese Christianity will meet with large success in all its attempts at ameliorating social conditions," it is interesting to note the great progress which Japanese Christians have already made in the practical application of Christianity to helping the needs of society. The *Japan Year Book*—an annual published by non-Christians—says: "It is a significant fact that by far the greater part of private charity work of any large scope is conducted by Christians, both natives and aliens, and that the part played by Buddhists in this direction is shamefully out of proportion to their number. As to Shintoists, they are privileged, in popular estimate, to keep aloof from matters of this kind."



MISS EMERY AND THE WOMAN'S AUXILIARY AT WUSIH, CHINA
Mrs. Sung, the Bible-woman, sits at Miss Emery's right. Mrs. Mosher stands just behind her

MISS EMERY IN CHINA AND JAPAN

I. WITH THE BOYS OF ICHANG

WHEN Miss Emery was in Ichang, the farthest west of the Church's mission stations, in the heart of China (perhaps people at home would think of it as the farthest east), she quickly made herself felt to be the friend of all the Chinese Christians and workers. During four hurried days she found opportunity to address the boys of the middle and boarding-schools, and to speak at a woman's meeting.

Her brief address to the boys struck the note of the spirit which she made felt and which she left behind her as a pleasant memory and inspiration for the Chinese. A few notes taken at the time bring to mind what she said:

"I come to you as an old friend. You have given me the name of *Mei Hsiao Jie*.* That sounds new and strange, but I am not really a stranger to China. I am an old friend; and what is more, I am of the same family as most of you. Let me tell you how these things are true.

"I am a friend nearly a hundred years old. You think that cannot be, but you will understand when I tell you that many years ago a member of my family came to China, and not so long ago another member came, and now at last I myself have come. But all these years those who were dear to me, and I myself, in thought, have been in China. So you see I am a very old friend.

"And I belong to the same family that most of you do, because we are Christians. So we are more than friends, we are of the same family.

"In America I belong to a big society of women and children who are trying to do three things. We try to be friendly to others, and to bring others into our

family, and in doing these things we try to serve our dear Lord, Jesus Christ. I know that you boys try to do that too, and that some of you sell Christian books and preach on the street on your Saturday afternoons.

"Now we know each other better. You know that we are friends; that we are of the same family, and the same name; and that we are trying to do the same work."

II. IN THE DISTRICT OF KYOTO

BISHOP PARTRIDGE writes from Kyoto, expressing the thanks of himself and of all his helpers, both American and Japanese, for Miss Emery's visit to the district.

"We regretted very much," Bishop Partridge says, "that fortune compelled her to select the very worst month of the entire year for travelling in Central Japan, but she was so bright and cheerful about it all and accepted the situation with such good grace, that we all felt compelled to join with her in making the best we could of a bad case.

"The weather was very cold and unpleasant, and the Japanese inns at their worst. The condition of the roads and the fact that the old Chinese New Year (still universally kept in the country districts of Japan) came right in the middle of her visit, kept many of our people in the outlying districts from coming to the meetings. In spite of all these drawbacks, we managed to visit nearly all the principal stations in the district, and our people everywhere gave our party the most cordial welcome.

"She won the hearts of all our people, and her visit cannot fail in the providence of God to be a great blessing in every way to the cause we all have at heart, and to which she has devoted so many years of her life."

* *Mei* means "Beautiful" or "Admirable."
Hsiao Jie means "Little Elder Sister" or "Miss."

FORT YUKON NOTES

BY ARCHDEACON STUCK

MISS LANGDON and Miss Cady are doing good work at Fort Yukon. Miss Langdon has gained a considerable influence with the white men of the place, and has succeeded in getting them to promise that they will not give or sell any more liquor to natives. The four traders here have all agreed to that, and, so far as I know, they have lived up to it this Christmas. There has been some drinking among the white men, but we have not seen any sign of drinking among the Indians.

¶

I HAD service on Christmas Day and on each of the two Sundays since I reached Fort Yukon for the whites, and I have sought to use these opportunities fearlessly though wisely. There seems to me to be a better spirit in the place, and it is due to Miss Langdon's tactful and sympathetic management. By common consent this has been the soberest Christmas at Fort Yukon for many years, and I hail it as of happy import to the extension of our work that is at hand.

¶

I DO not know that there is much to tell of our journey from the Koyukuk to Fort Yukon. It was uneventful. The weather for a whole month has been most unusually warm, varying from 10 degrees above to 10 degrees below zero, with an occasional drop to 20 degrees below. The skies have been overcast almost continually, and when we have heavy skies at this time of year there is very little daylight indeed. Snow and then a wind; clear heavens for an hour or two and a drop in the thermometer; then clouds and snow and a rise; so the weather has gone for a solid month past. Our chief difficulty has been in following trails. The fresh snow and the drifting wind overlay and almost obliterate the signs of former passage, and the chief difficulty in all that journey

was the ceaseless peering ahead to discern the faint indentations in the snow; hard enough at noon and becoming hopeless as the half-light fades to a quarter light.

¶

THE soft weather has opened up great leads in all the rivers and that makes travelling more dangerous. So



THE HAPPIEST LITTLE CRIPPLE IN ALASKA

A tubercular foot has been amputated with complete recovery

swift are these currents that unless severe cold weather causes the ice to gain upon the water, the water will presently wash away the ice and break out in great black holes and channels. Just now the seventy-five mile stretch through the

Yukon flats, from Fort Yukon to Circle, is especially bad, and I have always had rather a nervous feeling about that stretch, since my extraordinary escape three years ago. But the weather has changed to-night, and the fifty below spell that everyone has been crying out for to tighten up the rivers and make travelling safe, is even now upon us. I have just returned from holding evening service for the dozen or so white men here, and I dropped in at the thermometer box on my way from the church to the house and found the temperature 47 degrees below. It was bitterly cold in the badly-chinked new church at all four of the services I held yesterday. At the early service I had to leave the altar repeatedly and go to the stove to warm my fingers that grew too numb to hold the book or the vessels. So this week, that is a holiday week at school, we will take advantage of to daub the whole inside of the building with mud mixed with lime. It is bad doing it in such cold weather; it should have been done before the winter began; but it is better to do it than to let the school children suffer day by day all the winter through.

MEXICO NOTES

Bishop Aves writes from Mexico, February 25th, 1909:

THE Rev. S. Salinas was caught out with me in a severe storm while in Hidalgo. He is down critically ill with pneumonia. A telegram received yesterday says he is no better. He is one of our *best men*. The Church is praying for him. I spent February 21st in Oaxaca. The Rev. William Watson is doing a glorious work there. He is the only English-speaking clergyman; and he is a good shepherd. He is doctor, nurse and priest to the sick and dying, and undertaker to the dead. No wonder the people revere and love him. I was with the Rev. H. M. Green in Jalapa Ash Wednesday and found the work in fine condition. Here in Vera Cruz there is not an English-speaking clergyman of

any sort. A Churchman here has shown me his record of burials the past twelve years; sixty persons he has buried with the Church's service! The Church's glory and shame—that!

¶

Bishop Aves is much in the saddle these days visiting the Mexican congregations in the mountain districts. He says:

I AM just in from an eight days' trip to Tlalmimilolpan, Mimiapan, Joquicingo and Michuican, points where I find the work in general rather more prosperous than usual.

The Rev. G. Melendez has formed a new congregation at El Oro, where he presented a class of thirteen for confirmation. Here, as elsewhere at my recent visitations, I have found quite a few people of the more substantial kind identifying themselves with the Church. This is very encouraging, inasmuch as it indicates a possibility of reaching people of larger means, a thing so necessary of accomplishment, if we are ever to build up a self-supporting native church. Our crying need in the native field is for an instructive literature in the vernacular concerning the Church, to meet the wants of the growing numbers of intelligent inquirers. We are practically destitute of such literature, and until we are supplied we shall be like an artillery with spiked guns. In no other way could a few hundred dollars be better invested than in the translation and publication of some of our many popular tractates on the Church's historic position and teachings.

Yesterday while crossing the range between Joquicingo and Tenango, Archdeacon Limric's horse stumbled and pitched him headlong down a steep declivity. Though stunned for a time and bruised and with a sprained wrist, he was able to proceed to Toluca, where he painfully and pluckily took part in the night service. During the past five weeks Archdeacon Limric has been with me pretty constantly in the chancel and in the saddle—riding at times from three o'clock in the morning until seven at night,

ALASKA NOTES

These brief details have come from the Rev. C. Winthrop Peabody about the destruction of the mission house at Tanana on February 12th:

I WENT to the town on February 12th, and was away about two hours. The Government school teacher and an Indian were in my house. On my return I found only a heap of blazing ruins. The fire had caught upstairs, near the chimney, and probably from sparks. A great gale was blowing at the time. The fire had gained great headway before they discovered it, and they were able to save only a few things, of no account, from the kitchen. The entire contents of the house were destroyed. The house itself was not well built in the least, but I had been fairly comfortable there.

I lost practically everything I had in the world; my entire library; my vestments; all my clothing except what I had on, all my pictures, photographs, keepsakes, etc., and about \$100 in money. I have moved to the cabin which was formerly occupied by the nurse, who left here last fall.

The wind blew away from the church. As it was, the church was hot; but it escaped unharmed, for which I am very thankful.

I have had thirty-four baptisms, thirteen funerals, and nine weddings—nearly all Indians. I have frozen my nose several times and my chin once. . . . Indians are waiting and I must go out. *Fiercely cold to-day; 61° below zero!*

From Deaconess Carter at Allachaket, Koyukuk River, Alaska, come these notes of progress:

A RCHDEACON STUCK picked up the missing* antitoxin along the way and brought it to us. Christmas again passed most happily. This is our first mail out since Christmas. The best light we had during Christmas-tide was twilight, so we could not get any pictures. Archdeacon Stuck's visit to St. John's during October and November did a great deal for this work. Seventeen Kobuks asked to be baptized and after patiently drilling and catechizing them

for two weeks he baptized them, and one Koyukuk baby, the only Koyukuk hereabouts who had not been baptized. He settled matrimonial difficulties and various disputes; arrested a troublesome and dangerous native and sent him to Coldfoot; took our choir boys in hand and trained them so that we should have been proud to have had all our friends hear them sing their Christmas hymns; held service, besides Sundays of course, every Wednesday and Friday evening; and played with the boys until they think him the greatest man in the world. Dr. Burke, too, did a great deal for our people, taking cases in hand which were beyond my knowledge and skill, and he surely has won the hearts of all in this district—the white men as well as the natives. I broke my arm in November—fortunately it was my left one—near the wrist.* Miss Heintz has given me the best of care, and in two days, I am looking forward to being released from splints. I think there has been perfect union and soon I shall have complete use of my hand.

A serious fire was narrowly averted a few weeks ago at the Hospital of the Good Samaritan, Valdez, Alaska. Miss M. E. Wygant, one of the nurses, writes:

WE have not yet had fifty feet of snow, but have experienced a three weeks' glacier wind storm—with the mercury at 20 degrees below. Also an earthquake and a fire in the hospital! I was awakened one morning at about three to find my room full of smoke. I rushed down stairs to find the engine room in flames, and for half an hour Miss Barlow, a man we had to fire, and myself, worked as never before to keep it in check until help could be gotten from the town. As there was about five feet of snow on the ground at the time, the little chemical engine was some time getting here; but when they did, succeeded in putting it out with about \$50 damage to the outbuildings and a certain amount to our nerves. A defective flue was the cause.

* Sent to fight diphtheria epidemics among the Indians.

* Miss Carter fails to explain that this accident happened while she was acting as laundress for the mission.



THE EPISCOPAL RESIDENCE IN HAVANA. BUILT BY AN APPROPRIATION FROM THE MEN'S THANK-OFFERING

THE NEW EPISCOPAL RESIDENCE IN HAVANA

BY ARCHDEACON STEEL

AT last the new episcopal residence in Havana is completed, and Bishop Knight and his family have taken possession. The house is in the Vedado district, at the corner of Fifteenth and Eighth streets—one of the best neighborhoods in the city.

It is built of reinforced concrete, and is as nearly fireproof as it is possible to build a house. The floors are tiled, the walls of concrete, and the roof is tiled also. Even the rafters and sills are of steel, so that the only woodwork in the building is that of the door frames and the window frames.

The house is large and comfortable, having been built in a mingled style of Spanish and American architecture, thus combining all the good points of both. In style it is severely plain. It is evident at a glance that all the appropriation has been expended to the best advantage, and that not a cent has been wasted. At the same time it is extremely beautiful, indeed, for its size, one of the handsomest houses in this city of beautiful houses.

One room has been set apart as a chapel, so that from time to time there may be special services when there is need of them.

For the erection of the house \$12,000 were appropriated from the Men's Thank-offering. This investment relieves the annual appropriations to the Cuban mission of a considerable item for rent.

BRAVO, ASHEVILLE!

THE Sunday-schools of the District of Asheville gave over \$600 for their 1908 Easter offering for general missions. This is more than the amount apportioned by the Board of Missions to the congregations of the district. If all Sunday-schools gave in the same proportion the Easter offering would be equal to the amount given by all the congregations on account of the apportionment, or about \$490,000. Bravo, Asheville!

THE SANCTUARY OF MISSIONS

YE seek Jesus of Nazareth, which was crucified: He is risen; He is not here: . . . Go your way, tell His disciples. . . . And as they went to tell His disciples, behold, Jesus met them.

THANKSGIVINGS

"We thank Thee"—

For the victory and the majesty of our risen Lord, and for the constraining power of His Kingdom of life.

For the good done by St. Luke's Hospital, Shanghai, in interpreting the love of God through helpful service. Page 289.

For the progress of the Negro people toward higher living and greater industrial efficiency. Page 306.

For the fine spirit of devotion to the Kingdom shown by the increased number of volunteers in England, as well as by the larger number of young men and women offering for the mission work of the American Church. Pages 316 and 321.

For the memorable events occurring during January in the China Mission. Page 325.

THE First-begotten of the dead,
For us He rose, our glorious Head,
Immortal life to bring;
What though His saints like Him shall die,
They share their Leader's victory,
And triumph with their King.

INTERCESSIONS

"We pray Thee"—

That every member of the Church may know Christ and the power of His Resurrection and, knowing Him, may endeavor to make Him known.

That St. Luke's Hospital, Shanghai, may have the money needed to complete the new building. Page 289.

That Thy blessing may be with all who are working for the extension of the Church throughout the United States, and especially in the great West. Page 295.

That the work of training clergy in Cuba may be successful, and that many other Cuban young men may offer for the Gospel ministry. Page 303.

That the Bishop of Kyoto and his staff may be guided and inspired in all their work by Thy Holy Spirit. Page 330.

MEASURE thy life by loss instead of gain,
Not by the wine drunk, but the wine poured forth.
For Love's strength standeth in Love's sacrifice;
And whoso suffers most has most to give.

PRAYER

FOR READINESS TO DO GOD'S WILL

ETERNAL God, who committest to us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving Thee is always present; may we give ourselves with a ready will to make Thy way known upon earth, Thy saving health among all nations. Teach us, our Father, by Thine infinite love for us and for all men, to love those whom we have not seen, but with whom we may share the good things Thou hast entrusted to us. Help us to pray instantly, to give liberally, and to work diligently that the coming of Thy Kingdom may be hastened, and the pain and sorrow of the world may be relieved. And this we beg for Jesus Christ's sake. *Amen.*

LIFE is Act, and not to Do is Death.



THE MAIN BUILDING, ST. LUKE'S HOSPITAL, SHANGHAI

THE EVOLUTION OF A HOSPITAL

BY THE VENERABLE ELIOT H. THOMSON,
ARCHDEACON OF SHANGHAI

DURING the year 1866, it had been on my mind to open a hospital for the many hundreds, even thousands, of sick and suffering Chinese in Shanghai. Some time in June or July of that year I received from Mrs. Elizabeth Shields, of Philadelphia, the sum of \$84 (Mex.). At that time it took \$150 United States currency to lay down that amount here. Mr. H. N. Woo, who was my right hand man and without whom the work could not have been done, rented the house at the corner of what is now Boone Road and Broadway, for five dollars per month. In the old building we had all absolutely necessary shelves put in and the medicines arranged, but we had no doctor. Although Mr. Woo was a born doctor, yet he had not then the experience which he acquired later from practical instruction and work.

Our next-door neighbor was Dr. J. Macgowan, a man whose name was well known in these parts. Owing to his practical assistance we were able to open our dispensary and make a beginning. We had cards, printed in Chinese, posted far and wide. Now the patients began to come in crowds. We put a notice in the local paper and asked for aid, and soon received 700 taels, which went much further in those days than in these. The women and children came, or were brought, in great numbers. A man with two baskets swinging across his shoulders, and a sick child in each, as a coolie might carry two chests of tea, was a common sight.

But this was only the initial work. With our vast sum of 700 taels in hand, we purchased thirteen houses for ten taels each and put up a hospital ward, waiting room, dark room, surgical room,

and in a year or two a good, north light, airy operating room was added.

Our income from Chinese and foreigners went up to \$1,500. Then Mr. Woo was the life and soul of the institution. As the years passed on, other medical men came to our aid, Drs. Jamieson, Henderson, McLeod, Duncan Reid and others. Mr. Woo tells how, one summer's day, he had five hundred patients, working from 11 A.M. till 7 P.M. He was naturally exhausted and could hardly stand when he arrived home. Seventeen boatloads of patients were seen to cross the river on their way to the hospital at one time, and this was only one approach.

But about this time came our first great trial. Our hospital was on mission property which was needed for other work, so we were told to move on. We pulled down our dear little old building. Fortunately, we had foreseen that there might be need of a building fund, and every year, by care and economy, had laid by a certain sum for that purpose. I had also written to Mrs. Shields, the original giver of the sum we had started with, that we were in great need. She promptly sent the required amount, and with her gift and the building fund reserve, the present site was purchased, with the buildings on it, these being al-

tered and adapted to the uses of a hospital.

At this juncture Dr. H. W. Boone, eldest son of the first Bishop Boone, joined the Mission as its first medical member. This was about 1880. After this Mr. Li Chu Bing, a wealthy Chinese gentleman, at, I believe, Mr. H. N. Woo's suggestion, gave handsome amounts and undertook to raise the sum of \$10,000 to buy the land and build the two large wards on the north side of our first purchase. In these were included the doctor's office, a new operating room, etc. Since then Dr. Boone, by care and economy in reserving for a building fund each year, has added other buildings, those now used as the outpatient department, the students' quarters, etc. The last and the greatest is the superb main building erected by Mr. Charles P. B. Jefferys, of Philadelphia, under the direction of his son, Dr. Jefferys. This new building is completely fitted with all the latest appliances for a first-class hospital.

Here, then, we have the evolution of a hospital, and who is he, that is not blind, who cannot see God's hand behind all and in all evolution. To His name be the glory and the praise!

HOW A CHINESE HELPED A CHRISTIAN HOSPITAL

STORY OF ST. LUKE'S HOSPITAL, SHANGHAI, CHINA

BY HENRY W. BOONE, M.D.

NEARLY forty-two years ago Archdeacon Thomson started a small dispensary for the relief of poor sufferers in Shanghai. The Chinese have no real knowledge of medicine or surgery, and the need of an effort for the help of the sick and afflicted was apparent to every one. This

work went on with some success, but there was no one in charge until in the year 1880 the writer was sent out to devote his entire time to it. There was no money. The supplies of drugs and medicines were scanty. The only place to work in was a small, badly equipped house. Much had been done even with



THE SITE FOR THE NEW BUILDING. (See arrow)
"When this building is completed we can help the blind to see, the deaf to hear, and the lame to walk."

this equipment. I tried to make the best of the means at our disposal, and after three months a Chinese gentleman, who was not a Christian, was so convinced of the value of this work to his fellow-countrymen that he sought an introduction and gave, unsolicited, \$10,000 for a new ward. For twenty-two years from that time, the voluntary gifts of Chinese officials and merchants and of Americans and Europeans to this work of charity, enabled us not only to pay all the running expenses of the work, but to save up a fund and to buy land and houses adjacent to the hospital.

In 1900 my friend and colleague, Dr. Jefferys, joined in the work. He became so convinced of the great need of larger premises and better appliances that he interested his father and family, who gave us the noble donation of a new building, which contains our reception, consulting and operating rooms, sky parlor and roof garden, electrical and X-ray plant, museum and sixty-three beds for patients, so that we now have 103 beds. A few of these are for private patients; the rest are either for people who pay for their food or else for those who can pay nothing.

In addition we have another building used as a dispensary for the out-door patients, who come daily for advice and medicine. Two years ago these out-patients were paying (if able) two and one-half cents for advice and medicines, as they were for the most part of the working classes. We put up boxes with an inscription inviting them to give for the relief of those poorer than themselves. It was an experiment. The pennies poured in and at the end of a month we unlocked the boxes and found \$22 in them. From that time to this these people have realized that

it is more blessed to give than to receive. The people who live in Shanghai and can watch this work have freely given for its support and thus testified to their appreciation of the relief that it affords to the afflicted.

Next to the hospital stands a building, the medical school, with its day rooms and the living rooms of the senior students. These young men assist in the work of the hospital and get their clinical training in the wards. They are a necessary adjunct to the hospital, and it in return is necessary to their complete education. The hospital relieves its thousands every year, yet the medical school looks forward to a still wider field. Year after year it sends out Christian young men, college graduates, who, after five years of study in the medical department, receive their diplomas, and go out to spread the blessings of light and truth and healing among their fellow-countrymen. For these young men go out with the feeling that, while they are entitled to charge for their services, it is their blessed privilege to comfort the weak and the suffering, to raise the fallen, and to follow in the footsteps of their Lord and Master.

Forty years ago Shanghai had less than 400,000 population. Now it has nearly 900,000 people, and it has just begun to grow. At the mouth of a vast river, it receives and dispenses the output of China and the inflow of goods from foreign countries. Twenty-two lines of steamships from Europe, Australia and other places, ten lines from the United States and Canada, great tramp steamers and sailing vessels from all parts of the world, crowd the harbor. Coast and river steamers and a large fleet of sailing vessels from her coast and rivers lie rank upon rank, row upon row, along the city front. More than 30,000 mill hands labor in her mills and factories. Fully 12,000 dock laborers are employed on her wharves. Steamers are built and launched from her docks. Probably 20,000 foreigners live in Shanghai, and yet she has just

begun to grow. The retired Chinese official with his hoard of money, the successful man of business with his millions, come to live here and to invest their money where it will be safe in the foreign settlements from the exactions of greedy officials. These men see law and order under a foreign mayor and council, elected by the tax-payers; clean, well-paved streets, lighted by electricity; a pure water supply, clean abattoirs and markets; pure milk; an able health department, a force of 2,000 police, honest and intelligent; twenty-three miles of electric trolley cars and more lines being laid down. This great object lesson teaches him what Christianity has done for the world, by enabling men to trust one another, to co-operate for the common welfare. The lesson is not lost, and China has awakened. She is stretching out her hands to us for help, for guidance, and it has been the privilege of the Church to give her what she asks for. St. John's University, Boone College, St. Mary's Hall, The Orphanage, The Deaconess School, St. Luke's and St. Elizabeth's Hospitals, are all worked to their utmost capacity, and yet they are but a handful compared to the great and pressing needs of this vast nation. Every day at St. Luke's we sadly turn away applicants with the answer, "There is no room for you here."

We need a special ward for eye patients, special rooms for the treatment of these and for those with diseases of the ear, nose and throat. Another charity ward, kitchens, store-rooms, pantry, steward's room, rooms for the servants, a set of apartments for the two trained nurses sent from America to help us in the work and to aid in training Chinese nurses for work among their own people. We have the land and a few thousand dollars, and we need the sum of \$10,000 more to enable us to erect a suitable building and to give it the needed furniture and equipment. When this building is completed, we can help the blind to see, the deaf to hear and

the lame to walk. They and their friends can hear every day the blessed words of the Gospel.

Who will follow the lead of that Chinaman whose gift made the present St. Luke's possible?



THE OUT-PATIENT DEPARTMENT

*"The suffering one sees, just in the out-patient department,
is tremendous"*

THE SPIRIT OF LOVE EXPRESSED IN A MISSION HOSPITAL

BY MARGARET E. BENDER

HEAD NURSE, ST. LUKE'S HOSPITAL, SHANGHAI

ONE would like to be able to tell the friends at home how tremendously worth while the work is. Some of us wonder at times if hospital, as well as educational work, is in a direct line with the conversion of souls. I have done so many times myself, but now there is no ques-

tion in my mind about it. Of course when we remember our Lord's own work of healing while here on earth, we are perfectly sure we are on the right road. Possibly China could not be brought to Christ without the hospitals. However that may be, we all know that love has a greater power for good than anything



THE WAITING-ROOM OF THE WOMAN'S DISPENSARY AT ST. LUKE'S HOSPITAL,
SHANGHAI

The foreigners are Dr. Jefferys (at the left) and Miss Margaret Bender

else in the world and I know of nothing that could be a more suitable expression of love for the Chinese than such a Chinese hospital as St. Luke's. It means much more of love to work among the sick Chinese than among our own people at home, however low and depraved they may be. The Chinese here, in Shanghai especially, need to be shown what Christian love is, because of many unfortunate influences at work in the opposite direction. Indeed, our hospitals in China are not only a proof of our love for God but a particularly real proof of love for our neighbors.

Again, there can be no doubt that the hospitals are appreciated by the Chinese. In the out-patient department one frequently hears the expression, "*Hau Si sang!*" (*Hau* means good and *Si sang* a title of respect.)

The suffering one sees, just in the out-patient department, is tremendous. During this last month we have had from 100 to 125 patients each day. I have seen more abscesses here in one week than in my whole previous ten years of nursing, and,

even with simple things like abscesses, the Chinese have absolutely no knowledge of how to care for them.

I believe this hospital would be a great surprise to many people at home, if they could see it. It certainly was so to me. The building itself is a really fine one, with large, airy wards, quite like the ones we have at home. The chapel is plain and neat with some very attractive pictures of our Lord's parables done by a Chinese artist. The operating room is equal to any we have at home, while the sun-room is absolutely all one could wish for. There are birds, fishes, flowers, a monkey, and many other things which furnish amusement for convalescent patients. That which delights my soul the most is the two poles on which the stars and stripes and the Chinese dragon flag are hung on festal occasions. Of course the nursing is not all one would like to have it, but it is wonderfully good for China, and some day, by God's grace and the help of good friends at home, we are going to have it really good.

THE MISSIONARY WORK OF THE CHURCH IN THE WEST*

BY THE RIGHT REVEREND ANSON R. GRAVES, D.D.,
BISHOP OF KEARNEY

THE missionary work of the Church in the western states is similar in some respects to that in other parts of the country. For example, we have here some work among people of foreign birth, some among colored people, some among factory people and coal miners, and some among people in the lower parts of our cities. We have also considerable work in the suburbs of our growing towns. But these kinds of work exist elsewhere even more abundantly than in the West. They are difficult problems which are

being slowly solved by the Church farther East. We shall not dwell upon them here as especially our problems. There are, however, three leading features of Church work not altogether peculiar to the West, but which are predominantly characteristic of our western work. These are work on the newly settled frontier, work in the larger unoccupied towns and work among the rural population. It is our purpose to treat of these as practical problems pressing upon us for present solution.

I. THE CHURCH AND THE FRONTIER

First as to work on the frontier. The conditions at present are quite different from what they were when the eastern and middle states were settled. Then and there, the dense forests to be cleared, the prowling savages to be encountered, and the slow and difficult means of transportation, all combined to make the settlements more compact and to form a more definite frontier line. On our present western frontier the easily subdued prairie lands, the vast stretches of semi-arid country, the absence of hostile savages, and the rapid communication by railroads have all combined to scatter our people thinly over large areas, and to keep the villages small and far apart. This has added vastly to the difficulty of securing even moderate congregations. Again these plains and mountain districts are settled almost exclusively from the Middle West, where most of the rural and roving people never had an opportunity to become familiar

with the services of the Church. Many of them while reasonably moral are unattached to any religious body, while nearly all the others have been attached in some way to the denominations which predominate in the Middle West. Many of these latter, both on account of isolation and for other reasons have become non-religious. From this cause the work spiritually considered is as strictly missionary in character as it is possible to conceive in a civilized country. These are the leading difficulties. Among the favorable features are the open-mindedness and open-heartedness of our frontier people. The prairie winds and new environment seem to have swept away many of their prejudices; and they are generally willing to give ideas and methods new to themselves a fair consideration and accept them on their merits. "Far from the madding crowd" and strenuous life of cities, in close communion with nature and with nature's God they are more disposed to entertain and consider religious matters. Again, they are hospitable and generous according to their

* The Hale Memorial Sermon, preached at the Western Theological Seminary, Chicago. Published by permission.

ability. They think lightly of difficulties, and are extremely hopeful. These characteristics are favorable to the introduction of the Church and her ways.

How shall we meet these conditions and make the most of our opportunities on the frontier? Our Church on account of its stately services, educational methods, calm reasonableness and conservative clergy, is not suited for taking individuals or whole communities by storm. The revival methods even when attempted have not been fruitful in making Churchmen by wholesale. The peculiar features of our worship and methods have not the fascinating power over strangers that we older Churchmen fondly imagine. To win people permanently to the Church there must be line upon line, precept upon precept, here a little, there a little, and patience must have her perfect work. The Church with all her accumulated wealth of traditions, worship and customs is too big a thing to be swallowed at a gulp. For these reasons it is not wise, as some have argued, to confine a missionary of ability to a single village with the expectation that by the intensity of his work he will soon build a strong centre of Church influence. Such a thing might happen in an embryo city rapidly developing, but nineteen-twentieths of our villages are not embryo cities, and many of them will decline in population and importance. No one can tell from the first which places are to become large centres of influence. Future events, as yet uncertain and unsuspected, will determine that.

How to Win Success in Frontier Work

After many experiments of my own, and from observation of others, I am convinced that the true way to meet the conditions on our present frontier is to secure missionaries who are men of energy, adaptability and practical sense, guarantee them comfortable salaries, and then give them a large district to cover. In small villages and country

places where little else is going on, evening congregations can be gathered on week-days, thus enabling a man to hold services at many points each month. Shortened services at first, with the use of mission leaflets and as much hymn-singing as is practicable, together with earnest Gospel preaching, will best commend our Church to the frontier people. Constant parochial calls, personal influence, and the distribution of Church literature will bring one missionary in contact with a large number of people. A missionary so situated can, together with his bishop, watch the development of the villages, and as one becomes prominent the efforts can be gradually concentrated, or the field divided. Some of our missionaries thus working in a dozen stations have presented as many for confirmation each year as our larger city parishes, furnished, though they are, with every expensive appliance for making their services attractive.

Even with such successful work the result in some respects is disappointing. This is due to the restless disposition of our people. Our Church members are constantly moving away from the villages to the cities, or to the still farther West. In some places where we had hoped for self-supporting parishes the removals exceed the gains, and hope is deferred. We are often comforted, however, by hearing that our former members are taking prominent places in the city parishes or are helping to start new missions on the Pacific slope. Thus our statistics may show slow gains even from successful missionary work. But the Church is one, whether here or there, and God who gave the increase can care for it wherever it may be.

The Building of Churches

In regard to building churches in our smaller western towns, we need to be very cautious. Until we are assured with reasonable certainty of the permanence of a town and our work there, it is wiser not to build as long as we can obtain a hall, a school-house, a court-

house, or other comfortable place in which to hold the services. While it is true that our services are not so effective held in unsuitable places as they are in buildings especially planned for the purpose, it is also true that the moment we move from a more ordinary public place to a church of our own fewer strangers and smaller congregations attend the services. It is wise, however, to secure a suitable building lot as early as possible, and to make a show of permanence in order to encourage our people. Where we cannot secure a place to hold the services, or where such a place is refused us, then we must build a chapel, however plain. It will sometimes be wise, in order to keep up the interest, activity and hopes of our people, to set them working for a church of their own. In such a case a building fund should be early started by the ladies' guild, and followed later by individual subscriptions. It is better in some cases for the people to work and build a chapel which may afterward be abandoned than for them to lose heart and work with little interest. But to build an elegant church in a village of uncertain prospects, with means largely drawn from outside, is to

waste the Church's resources and make the people too greatly dependent.

The Advantage of an Early Start

In all cases it is very important to be early on the ground even in the smallest hamlets; and especially in those places which have been overlooked by other Christians. Nearly all Christian people, and indeed outsiders, are willing to encourage and help the first who come to promote their spiritual interests. Before we go among them they may not seem to care for churches, but the very novelty of the thing will draw them for a while. Even those who do not attend will be somewhat softened and influenced for good by the consciousness of our presence in their midst. The moral character of whole communities has been improved by the mere presence of Christian work among them. Work on the frontier is plain and rough, with little to gratify æsthetic tastes, but it is rich in joy to a real master-builder like St. Paul. There is an inexpressible satisfaction in opening up new work, preaching to eager listeners and laying one's own foundations.

II. THE CHURCH AND UNOCCUPIED TOWNS

We pass on now to the second great problem, namely, the opening of Church work in the larger unoccupied towns. Here conditions are the reverse of those on the frontier, and accordingly our methods must be entirely different. Between 1835 and 1860 the Middle West was settled so rapidly that neither the Church nor other religious bodies could keep up with the development. The other bodies, far outnumbering us at that time and being able to use circuit-riders, exhorters and inexpensive workers, outstripped us in getting possession of the towns. But even they could not reach effectively the country people. In consequence, the rural communities of the Middle West are very largely non-religious. The country everywhere furnishes population for the towns, hence

we find to-day the majority of our town people unconnected with any religious body. As for the rest, a few of the men and many of the women and children are already connected with the various denominations. In towns with from 5,000 to 10,000 population there will generally be from ten to fifteen religious societies. Of these, two or three will be well established and conducted with ability. The others are weak, struggling for existence, and generally sustained by missionary funds. In such towns there will be a few families of Church antecedents. Their children will probably be found in the other Sunday-schools. Of the older people, some have long attended those other services and become socially attached to their people. The majority of our men have become indiffer-

ent. It is easy to say that our people ought to remain loyal to the Church under all circumstances. But how many can live for thirty years without the influence of our clergy, services and sacraments, and keep their love warm for things almost forgotten? We have at best but a broken, lukewarm remnant in hundreds of towns such as I have described.

The Right Plan of Campaign

How shall we rally such remnants and build up permanent parishes in these unoccupied towns? Our method has been to send some neighboring clergyman or district missionary to hold an occasional service in some borrowed church, a public hall or a private parlor. On bringing our people together he will find that half of them cannot find the places in the Prayer Book or join heartily in the services. A few strangers may come at first from curiosity, but unless the sermon is remarkably brilliant they soon cease to attend. If the missionary has sufficient pluck the work may drag on for years, despised or pitied by other Christians, and the laughing-stock of those who care for none of these things. More often it will be abandoned as a hopeless field.

Still there is good material in those towns for our Church to work on. There are scores of young and middle-aged people who have graduated from the high schools. There are others who have returned from distant schools where their tastes have been elevated and their opportunities improved to see our Church in its beauty. Many of these are unattached and some of them weary or dissatisfied with denominational services and methods. Is there any way by which they can be reached and drawn to the Church? I believe there is. In my judgment we should go into those towns, if we go at all, with a strong hand. A commodious and tasteful church, not necessarily costly, should be built at the beginning. A clergyman of good ability, tact and experience should

be placed in charge and backed up by strong diocesan support. While the church is building a choir should be secured and trained, even if at considerable expense. When the church is opened the bishop and a dozen clergymen should be there, and the first service made to ring through the town. Our own dispirited or indifferent people will rally to a work like that. Outsiders and strangers will open their eyes and their minds to consider this new thing that has come among them. While it may still take time to make good Churchmen and a good parish, there will at least be a congregation, and the opportunity will be there.

Some of our bishops and perhaps others will say, "This is all very fine in theory, but is utterly impracticable. How can we, with our many struggling missions to maintain, and scanty funds, undertake work on such a scale?" I answer, "Because it is a new departure and if wisely managed will interest our wealthy laymen. It must be presented to them in a concrete form. A town best suited for such work should be selected, canvassed, and the conditions fully reported. The right man to begin the work must be found and an option secured on his services. The plan should then be laid before the Diocesan Convention and discussed. The means to carry it on for a year or two must be voted and, if possible, pledged on the spot. Possibly some one can be found who will build a memorial church in the place. If not, special gifts throughout the diocese should be secured for this definite undertaking."

It is hard to interest some people in general missions or in such feeble, straggling work as is now going on where results cannot be shown. But if a definite undertaking, whose progress they can see and follow, is placed before them they will often become enthusiastic helpers. I believe individuals can be found by our bishops in many of our dioceses who would back up a work like that as a mere experiment. I think the money can be found quite as readily as

the right clergyman can be found to do the work. But the right man can be found if he knows his work will be observed and backed up by the whole diocese. Good men can be secured for missionary bishops in our hardest fields, because they know that heroism will be required and honor will be acquired in laying foundations. So too with such a work as I have described. I can point out

now a few instances where good parishes with church buildings have sprung up in two or three years, with much less help from outside than I have proposed. That shows that the thing is feasible. If our dioceses can undertake one such enterprise each year, a beginning will be made, and I believe much more enthusiasm will be shown for diocesan missions.

III. THE CHURCH AND THE RURAL DISTRICTS

We must now consider the third great problem before us, and probably the most difficult of all. How shall we reach the rural population? The religious conditions in the country are not generally known or carefully considered. All religious bodies are busy in the towns, where results are more easily attained. They give little attention to the farming communities. A great many of our country people in the Middle and farther West are of foreign birth and foreign parentage. Where these are settled in compact communities of a single nationality some Church of a foreign origin is maintained. But the majority of foreigners are scattered among other foreigners or among our native farmers. In hundreds, perhaps thousands, of such communities there are no organized churches of any kind. I suppose not more than one person in forty or fifty is an actual member of any religious body. We can hardly say in consequence that the vast majority of our country people are heathen, for they live in a Christian civilization. Their principles and characters are modified and softened more than they realize by the small share of Christian sentiment in their school books, their school teachers and newspapers. Still we constantly read of cruelty and brutal murders in the country. On the whole our country people are degenerating from the moral and religious conditions of the American farmer of sixty or one hundred years ago.

I am inclined to think that we had more communicants of the Church

among the farmers eighty years ago than we have to-day. One hundred years and more ago a large proportion of our communicants in New England were farmers, and they were the bulwark of the Church during the Revolutionary War and the succeeding fifty years. When Bishop Chase first came to Illinois he found farming communities in which he could organize a parish on his first visitation. Where could we do the like to-day? It is the reproach of our Church in comparison with others that we have clung to the towns and neglected the country. This has in a large measure been unavoidable, owing to our lack of clergy and the expensive nature of our work.

It would seem that in every department of our Church work, from the publishing of books and management of schools to the building of churches and preaching the Gospel, it costs us far more than it does the denominations. Perhaps it is because our ideals in all these matters are higher. Still in our efforts to reach ideals we should be wise enough to consider the means at our command and the ends to be accomplished. It might be ideally a fine thing to have a Gothic stone church on many a country cross-road, but practically it is an easier thing and a far better thing to be preaching the Gospel to thousands of farmers in their country school-houses. But whatever the causes, the facts are as I have stated; that more than nine-tenths of our farming people are non-religious, and we are doing very little to relieve the situation.

Why it is Worth While

It may be asked, Is it really worth our while with the means at our command to undertake such work? There are two important facts which enable me to answer, Yes. First, aside from immigration from foreign lands, the country is the great source of our population. There is a constant stream of people moving from the farms to the villages and from the villages to the cities. Nearly one-half of our city and village people were born on the farms, as were also a very large proportion of our leading men in all departments of life. To do Church work among the farmers, therefore, is to color the stream at its source whence it will filtrate into all sorts of communities. If our work in country school-houses does nothing more than remove prejudices and give the younger people a predisposition to believe in the Church the seed thus sown will bear abundant fruit.

The second fact is that, even now, more of our clergy and bishops, proportionately, are sons of farmers than of men in any other business or calling. The farmer boy brought in touch with our clergy looks upon the ministry as a high and holy calling. If he is bright and ambitious his aspirations are apt to point that way, and he is not afraid of any difficulties or hardships involved. The city lad, if he be not early spoiled for anything high and holy, has his mind set on other ideals. He is likely to shrink from the difficulties, even if he does not already look down upon the ministry. Even when he is in the ministry his antecedents and tastes lead him to seek and be satisfied with the pleasanter places. We all know our need of more clergy, and especially of those who are strong and fearless. The farmer's boy is the best material.

Reaching the Farmers

How, then, can we reach the farmers? Within a few miles of three-fourths of

our clergy are country school-houses which are rarely open on Sunday. With trifling expense compared with other missionary work, they can be reached for a service on Sunday afternoon or a week-day evening. When praying for missions, pray most earnestly that our clergy may be endued with such a love for souls that they will venture out and make the needful sacrifice. Let the clergyman take some layman or a few singers with him. One Prayer Book will be sufficient, but let him also take mission leaflets containing familiar hymns and a very brief service. If he can talk at all without notes let him do so, and preach on the simple fundamentals of the Christian religion. He need not be afraid to preach the Church in a kindly way. Presently he may be able to start a Sunday-school in which the Catechism can be taught. His work will seem primitive and rough, and it will be long before he has candidates for confirmation, but the fruit will ripen eventually.

In my long ministry both as priest and bishop I have held hundreds of services in country school-houses. While the farmers are slow to render our responsive services, and the school benches prevent their kneeling, yet I have always found them good and earnest listeners. They enjoy the singing of hymns and I believe appreciate the words quite as much as our city choirs. Their daily labor is not so absorbing mentally but that they think over and over the things they have heard. An earnest man can always secure a fair congregation.

The Lay-Reader and the Circuit Rider

The country is a splendid field for lay-readers, exhorters and lay-preachers. The farmers will be patient if they stumble in their delivery so long as they have something important to say. Earnestness will cover a multitude of sins. We have great need of a St.

Paul's Brotherhood for country and missionary work, as we now have a St. Andrew's Brotherhood for city work. A few laymen in each of our parishes should band themselves together to do aggressive outside work. I have known half a dozen country missions to be carried on from one parish in Minnesota by such a brotherhood.

Again, each diocese should have one or more itinerant missionaries, circuit riders, if you please, devoting their entire time to country work. Minnesota has had several at different times, some of them reporting 5,000 miles of travel in their buggies each year. Though they did not report many confirmations, those men have had a good share in making the Church what it is in that great state. Many a clergyman who could not hold a city parish could do admirable work in such a field, and that at comparatively small expense. He not only preaches but lives among the farmers, shares their simple life and knows how to touch their hearts. Staying often in their homes, he can find bright boys for the ministry.

We sometimes make a great effort by a parochial mission to arouse our slumbering Churchmen and rekindle the dying embers in their hearts. There is no place where a series of services properly conducted could accomplish so much as in a country school-house on winter evenings. I have conducted such and could point to prominent Churchmen who were brought into the Church in that way. We spend thousands and thousands upon work in the slums of our cities. No doubt it is a noble work and I would not decry it. But if one-half the energy and effort were given to the farmers there would eventually be an inflow of vigorous manhood and womanhood to the Church far beyond what we shall ever get from slum work in the cities. If this great Church of ours would "loose herself from the bands of her neck" and venture out in dead earnest on the untrodden fields, the world would soon acknowledge her mission.

Some Special Methods

Before closing, I must speak of some auxiliary aids to aggressive Church work in the West. First among these are educational enterprises. There are as yet very few parochial schools. They have been attempted in a number of places, but have been unable to compete with the free public schools. It is very doubtful if that be a wise way in which to extend our efforts.

Church kindergartens have been more successful where they have been undertaken. Here also the public schools have so far introduced kindergarten methods that our efforts would be mostly confined to children under six years of age. Still something in certain places can be done in this direction.

In secondary or preparatory schools we have a better field, although these also have competitors in public and private schools. We have a goodly number of Church boarding-schools in the West, and these all at present are full and flourishing. They reach four classes of children: those whose parents wish their children separated from public school children; those who need more personal attention and discipline; those who, being orphans or half orphans, have no proper home; and those who, isolated on ranches and farms, have no good public school to attend. Pupils of this last and most desirable class could easily be multiplied if our schools were so far endowed that they could take pupils at less expense than other schools. Unfortunately, many of our schools are endowed only with fine buildings and large debts, so that the expensive rates make them available only to the wealthy. Even so they are doing a good work. Each diocese and missionary district ought to have at least one school for boys and another for girls, so well endowed that it could provide for the sturdy children of the middle classes, which are the real hope of the future. We have a few such schools already, which are doing a grand work for the Church and the coming generation.

The Church and the Colleges

As for Church colleges we have but one, I think, in all the West. Our Church colleges cannot compete with the state universities and the larger, heavily endowed institutions. Aside from a little local patronage, only a few, and those already Churchmen, attend our colleges, hence their value for aggressive work is very slight. There is another and better way of doing missionary work among college students. Let us plant partially endowed collegiate churches and Church boarding-homes under the eaves of the great universities and normal schools. Then, while the state or the endowed university bears the burden of the secular education, our means and energy can be concentrated on spiritual culture, thus winning to the Church many who are to be the teachers and leaders of the rising generation. These are strategic points and open doors with opportunities unlimited.

Woman's Work for Women

Another undeveloped resource of the Church is the fuller use of trained women in parochial and missionary work. Here the great United Offering of the Woman's Auxiliary supplies the means, and we need hundreds, yea, a thousand women to work in our larger parishes and smaller missions. In parishes they can hunt up strangers, seek out the sick and poor, hold mothers' meetings, and inspire the girls to nobler lives. In the missions which can have the visit of the priest only once a month they can conduct a Sunday-school, a sewing-class for little girls, visit every family in the village, distribute Church literature, organize a working guild of women and conduct a lay-service on Sunday afternoons. To develop this part of the Church work there is need that our clergy encourage fit women to undertake such work, not only by speaking to them, but by using them and training them for higher service. Our deaconess training-schools are ready to

receive them, and there is plenty of material among the intelligent, unmarried women of our parishes. Some of our successful women workers should visit the parishes for the purpose of inspiring the available women with the nobleness and honor of such a life.

Time forbids me to speak more fully of young laymen banded together for aggressive work, and backed by the means and encouragement of older men; of Christian Endeavor Societies as training-schools for lay-workers, both male and female, and especially to hold our boys at a time when they are passing from boyhood to manhood; of the distribution of bright, readable Church tracts; of Church hospitals; of settlement work in the cities; of parochial missions; and, above all, of the promising and already prosperous work of Church extension in the suburbs of our growing cities. I have felt obliged to dwell rather on those peculiar conditions and greater problems which confront us in the West.

The Need of Courage and Statesmanship

In closing, I will say that I am tired of hearing the complaint that there is no money for these great undertakings. There is no serious lack of money for successful Church enterprises, and there should be none for those which give good promise of success. Our greatest need is courage and statesmanship in our leaders, and just the right men for the various kinds of work. But as I said above, men can be found, or developed, when the doors are opened by courageous leaders, and practical demonstration is made of the great opportunities which lie before us. There are really plenty of means, methods and glorious opportunities for going out into the highways and hedges and compelling them to come in. I believe God's Spirit is working to-day on the hearts of men, to broaden their vision and inspire their energies for the conquest of this fairest land on earth for the Kingdom of God and of His Christ.



CALVARIO CHAPEL AT JESUS DEL MONTE, HAVANA

A DAY AT JESUS DEL MONTE, HAVANA, CUBA

BY ARCHDEACON STEEL

THE City of Havana is divided into four sections or districts—the thickly settled, congested business section, known as Havana proper, and the outlying residence districts of Jesus del Monte, Cerro, and the Vedado.

Calvary Mission, Jesus del Monte, is one of the oldest Church missions in Cuba. The Rev. Manuel Baez, of sainted memory, was the first priest of our Church to hold services in this mission. In the spring of 1884, Bishop Young, of Florida, confirmed here a large class of candidates, presented by Mr. Baez.

In the past twenty-five years there has been no interruption of the services at this point. During the long war of rebellion against Spain, the faithful lay-reader, Señor José Ramon Peña, kept up the services in his own house. At no

other place in the entire island were we able to maintain the continuity of the Prayer Book Service.

Four years ago a large corner house was purchased by the Cuba Guild of Philadelphia, for the use of this mission, and here now a good work is being carried on under the able direction of the Rev. Andrew T. Sharpe, who is not only in charge of the mission, but also Warden of the Theological Seminary, whose sessions are conducted in the same building.

The two largest rooms in this house have been converted into a chapel seating comfortably 100 people. There is a vested choir of twenty, boys, girls and men, and the services are well rendered. The congregations often fill the little chapel, and never lack in reverence. There is a choral celebration of the Holy

Communion every Sunday morning at eight o'clock, and there is frequently a congregation of fifty at this early service.

A day-school, with an attendance of sixty-five children, is kept up through the year, with the exception of the summer vacation of one month. Three teachers

helpful in the work of the mission. An altar guild, also, is doing most efficient service.

On November 1st, 1907, Bishop Knight opened a theological seminary, and in order to care properly for the students, at a minimum of expense, decided



TEACHERS AND STUDENTS OF THE SEMINARY AT JESUS DEL MONTE, HAVANA

Members of the faculty in middle row, beginning at the left are: Rev. C. B. Colmore; Rev. A. T. Sharpe, Warden; Rev. W. W. Steel; Rev. E. Morrell

are employed in this school, only one of whom receives a stipend from the Church, and that a small one. The curriculum of this school consists of hygiene, English, Spanish grammar, geography, arithmetic, universal history, natural history and sacred history, dictation, drawing and sewing.

There is a large woman's guild at work. Our Cuban women are realizing this influence for good, and proving very

to use in part, this house, for seminary purposes. As it is a large house, ten or twelve students can live in it and have the benefit of the chapel for the daily services. As a result of the wise plans of the bishop, the seminary has been a success from the very beginning, and is meeting, perhaps beyond our expectations, what had been felt to be a great need in our Cuban work. Young men, speaking Spanish, some speaking both

English and Spanish, and familiar with our Cuban environment, are being trained on the ground to be co-workers with God, in the uplifting of the Cuban people to a more spiritual view of life and its duties.

Last year ten men of high grade entered the seminary. The four professors received no salary from the seminary, but were more than glad to undertake this work in addition to their regular duties. These professors are: Warden Sharpe, Dean Colmore, Archdeacon Steel and the Rev. J. M. Lopez-Guillen who has also a mission at Guanabacoa, a city five miles to the east of Havana.

And so it has come to pass that the house at Jesus del Monte has become a centre of a large and important work, and a day there is full of interest.

Early in the morning, the students have their bread and coffee, the usual Cuban first meal, which is not called "breakfast", but simply "coffee."

At 7:15 matins is said in Spanish, usually by one of the students.

Then follows a lecture in Spanish by one of the professors, from which the students take notes, or during which time, of two hours, they make their recitations.

At 10 the session of the day-school begins, followed by "breakfast" proper.

In the afternoon there is a second ses-

sion of the school, during the study hours of the students of the seminary. On certain days of the week there are lectures in the afternoon, as well as in the morning.

Following the afternoon lecture or study hours comes the vesper service, which is in English. Generally a large congregation is present, chiefly of Spanish-speaking people who are learning English. Usually, this service also is conducted by one of the students.

After vespers the time until dinner is devoted by the students to exercise; and after dinner the students have their regular study hours.

In addition to his duties in the seminary, one of the students goes to his mission in the Province of Matanzas, where he has a work situated at a distance of more than seventy-five miles from Havana.

Thus there is not an hour in the day at Jesus del Monte that is not fully occupied. This building really teems with work. But there is great need of a better building, with a church proper, situated in some good central location in Jesus del Monte, where there might be a certainty of some measure of self-support. It would be a good business investment. There are, in this part of the city not less than 25,000 people to evangelize and save.

Some Evidences of Church Growth in Cuba

	1905	1909
Congregations	9	40
Clergy	2	13
Sunday-school Scholars	85	700
Parish-school Scholars	70	500
Communicants	226	1,22



A CLASS IN MECHANICAL DRAWING IN ST. PAUL'S SCHOOL, LAWRENCEVILLE



MANY ONE-ROOMED NEGRO CABINS STILL REMAIN, THOUGH HERE AND THERE THEY HAVE BEEN REPLACED BY NEAT FRAME AND BRICK HOUSES

PAST AND PRESENT AMONG THE NEGROES OF SOUTHERN VIRGINIA

BY THE REVEREND JAMES S. RUSSELL,
PRINCIPAL OF ST. PAUL'S SCHOOL, LAWRENCEVILLE

THE Diocese of Southern Virginia contains most of the colored communicants of the Church in Virginia, as it covers that part of the state known as the "Black Belt." In it reside over three-fifths of the Negro population of the state. The diocese extends from the ocean on the east across the whole breadth of the state to the Tennessee line, a distance of 440 miles.

Post-Bellum Conditions

The war left this section, formerly the richest in the state, in a greatly impoverished condition. Most of the fine estates of ante-bellum times had been ruined and their owners in many instances were reduced to the verge of poverty. The former slaves, now free-men, were scattered greatly. The work of the Church had been sadly demoralized by the war. It was under these abnormal conditions that devoted Church-

men and women took up the work again. Many of the erstwhile slaves had been brought up in the tenets of the Church and some of them still held to the precious truths. But the great majority looked upon the Church with prejudice on account of connecting their slavery experiences with the fact that many of their former masters were Churchmen. Besides being prejudiced, they were ignorant, poor, superstitious, and with the crudest ideas of God and religion. Many were bigots. Belief in visions, travels, experiences, etc., were common. Educated ministers were held in contempt. The fervid exhorter, who worked on the emotions of his hearers with visions of heaven, golden streets, white robes and angel wings, and boldly announced his contempt for the "book preachers"—that is, those who took texts from the Bible—was the common type of Gospel minister. There were exceptions to this, but they were few and far between.



THE FARMERS' CONFERENCE, WHICH MEETS EACH SUMMER AT ST. PAUL'S, HAS DONE MUCH, NOT ONLY TO IMPROVE FARMING METHODS, BUT ALSO TO SECURE LONGER SCHOOL TERMS IN THE COUNTRY DISTRICTS

Distribution, Environment and Subsequent Progress

Practically four-fifths of the entire Negro population of the Diocese of Southern Virginia are embraced in the Second or Norfolk Congressional district, and the Fourth or Petersburg district, a total of about twenty out of fifty counties. The social and industrial conditions in this centre of Negro population have improved greatly since the war. The close of the war found the Negro poor, ignorant and superstitious, with poor churches, no schools or business enterprises and a very limited ownership of land. In the forty years succeeding freedom these conditions have changed greatly on account of the thrift and enterprise engendered by new conditions, and the liberality and helpfulness of the white people in giving generous terms and encouraging the Negro to educate his children, buy land and build homes. The result is that there are now numerous individual Negro land owners with 100 and more acres of farm land to their credit, besides town lots, residences, business blocks, banks, etc., in urban communities. All through the diocese neat frame and sometimes brick houses are superseding the one-room log cabin. There are nice churches neatly painted, well appointed and well cared for. This progress has not been confined to communicants of the Church alone, but extends to all denominations generally. There are Negro churches in this diocese not of the Church, though valued at \$40,000 to \$50,000, and one of stone entirely at \$60,000. Many of these churches in fittings, furnishings and appointments will compare favorably with ordinary churches anywhere in the country. In Richmond, Norfolk, Petersburg, Lynchburg, Roanoke and Danville, and other large cities, comfortable, well-appointed brick and frame houses, erected at a considerable cost, are found. In the cities named there are at least ten banks owned and managed entirely by Negroes, besides numerous insurance and fraternal corporations and business enterprises.



THE REV. JAMES S. RUSSELL, D.D.,
Archdeacon for work among the Negroes in
Southern Virginia and Principal of St.
Paul's Industrial School,
Lawrenceville

Along social and religious lines the advance has been marked. Many homes are well ordered and refined. The members of the race are everywhere becoming respectable members of society and useful citizens, notwithstanding the apparently large criminal class. In my travels through the diocese in my official position, I have numerous opportunities to note the improving conditions from year to year. With the decrease in illiteracy, I note a consequent falling off in crime and social sins of all kinds. These are the general conditions as I see them in my church and school work.

Statistics of Church Work

The work of the Church has increased vastly during recent years. Just a little over two decades ago, when I attended the council of Virginia for the first time, there were only two colored clergymen besides myself present, and each of us was invited to speak—the Rev. Thos. W. Cain, who perished in the Galveston flood, and the Rev. J. H. M. Pollard, Archdeacon of North Carolina. I can

well remember the interest we "colored brethren" excited as we spoke. This was shortly after I had entered upon my missionary work here and in Mecklenburg County. As a result of my remarks the council, at the instance of the Rev. Dr. Murdaugh, made up nearly \$300 to help build a church and also presented me with enough money to purchase a good horse. In those days St. Stephen's, Petersburg, was the only existing church outside of one or two missions, including my own here at Lawrenceville. The number of communicants scarcely exceeded 200. Twenty-five years later, there are 29 mission stations; 1,872 communicants; 1,950 Sunday-school scholars; 1,706 day-school scholars; 25 churches and chapels; 9 clergymen, and 7 lay readers.

The Effect of the Educational Work

This is one of the chief sources of power for the expansion of the Church. It is through the medium of its schools more than any other single agency that the Church has been able to reach the Negro people of Southern Virginia. Most prominent among these schools is St. Paul's, Lawrenceville, the largest work of its kind under the auspices of the Church. St. Paul's and other schools of the Church fit into the general scheme to help the Negro people of Southern Virginia in particular and the South in general, by accustoming them in the schools, that is, the children, to the services of the Prayer Book and encouraging these children to attend the Sunday-school and bring the older ones by the bond brought about by the gratitude the parents feel at seeing their children taught book knowledge and various useful trades, and also by the influence of the graduates from St. Paul who go out and work among their people. Their bearing, deportment, and high Christian character impress the communities in which they settle and afford an object lesson of the value and adaptability of the Church's effort to elevate and Christianize our people.

Conditions in St. Paul's are like most

of the other schools. It is practically unendowed, dependent almost entirely upon voluntary contributions and a scanty revenue from students' board, contracts, etc. Each year it has to meet a small deficit and is frequently seriously embarrassed for money to even meet current expenses, yet in spite of this handicap, it has encouraged the people in its home county to buy land to the extent of 44,000 acres and build houses thereon to the value of \$325,000, besides acquiring personal property to the amount of \$100,000. Through our Farmers' Conference the people of the county voluntarily undertook and did actually subscribe nearly \$300 in money to supplement the school fund and add two months to the term. All over the county the transformation has been equally as remarkable. Frame houses are the rule now rather than the log cabin. The county officials testify that two effects of the improvement in morals effected by the school have been to decrease crime and drunkenness.

Some Reasons for the Superiority of the Church's Methods

My belief is that the Church is better adapted to prosecute work among the Negro people than any other of the great evangelical bodies for several reasons. Chief among these is the historic position of the Church—the recognition of no color line in its administrations. It believes that the one bishop caring for both flocks of sheep serves as a bond between the whites and blacks and by bringing the weaker race into direct and helpful contact with the stronger race, enlists at once the sympathy of the stronger and the confidence of the weaker. It fortifies the Church's position because it shows that it takes a personal interest in them and does not turn them loose to shift for themselves. Thoughtful Negroes are realizing more and more that the co-operative plan of the Church means much for their people in that it raises powerful and influential friends and serves to maintain almost the only existing bond of union of interests between the two races.



SIX OF THE SEVEN DEACONS. BEGINNING AT THE LEFT, THE LAST NAME BEING THE SURNAME:

1. Philip Lindel Tsen; 2. James Tso-sen Tsang; 3. Reuben Wen-ch'in Nieh; 4. Hunter Ch'ui-ch'uin Yen; 5. Bernard Pen-yuen Ts'en; 6. Graham Yui-lin Liao

SEVEN MEN OF HONEST REPORT

BY E. L. ROOTS

THE most important single event in the recent history of the Hankow District took place on Sunday, January 17th, when seven men were ordered deacons in the cathedral in Hankow. Perhaps that many have been admitted to the diaconate at one time before this in China, though there seems to be doubt on this point. But what lends especial interest to the solemn service of that day is the fact that, of the seven, six had taken their entire theological course in English, passing the same examinations as would be expected of candidates in our best seminaries at home, except for the omission of Hebrew and Greek. The study of difficult theological works in a language not their own may be taken as more than an equivalent for the mental training afforded by these languages, while the study of the classical books of religion, history and poetry in Chinese, and frequent composition in that language, will perhaps be of more use to these particular clergymen than even Greek and Hebrew.

Of these six—all Boone College graduates and graduates of the divinity-school of which the Rev. L. B. Ridgely is dean—three came from non-Christian homes, brought into the Church by the

medium of the mission day-school, where, also, the other four were prepared for Boone preparatory school. Thus they have all enjoyed a Christian education—which out here means a measure of western education, for from eleven to fourteen years. None of them has studied English for less than eight years, while some have been working at it for eleven or twelve years. One of them, Mr. Nieh, is the son of the Rev. Mr. Nieh, who for several years has been stationed at Hanch'uan, and who thus has the honor of being the first clergyman from this district to send a son into the ministry. Another, Mr. Yen, is the son of one of our most respected Christian men in Hanch'uan. Two others of the class are relatives of clergymen.

The remaining deacon, Mr. Liao Yukai, was for many years headmaster of the Cathedral Choir School, and is looked up to as a father by many young men who passed through his hands at a formative age. His theological course has been taken altogether in Chinese and therefore, while thorough, has been limited compared with that of the others. His mission is a no less important and difficult one than theirs.

But for these six, special work has

long been waiting—literary work, theological and otherwise, such as can be done best by those who unite to a western and Christian education the viewpoint which no non-Chinese, however learned, can ever attain. Pastoral work, also, for the young men of their own kind whose numbers have increased so rapidly within the last ten years that already China's diplomatic service, her postal, telegraph and customs services, and her educational bureaus, as well as practically all her modern commercial enterprises, are led by youths or middle-aged men who have studied what our six deacons studied in Boone School and College. Not only so, but every treaty port—indeed every large city now—is thickly sprinkled with young clerks and teachers and engineers who have received their education, and with it some knowledge of the Christian religion, in mission schools. One does not have to live in China to realize that such men will be best reached by men of similar education, for this is a rule that holds true at home. But one who is on the ground knows besides that the barriers between

those who have western learning and those who have it not, have become of recent years almost greater than those of nationality itself. We hope that our six deacons will not only help to break down these barriers, but will be able to stand side by side with the men of the new China, so sorely tempted, so often bewildered among the unknown paths.

Whether these men will prove to be leaders in the Church will depend on more than their English education; of that we are sure. They will not easily displace the tried priests on whose character and experience the Church has depended all these years. God chooses His leaders not by academic rules. But we may hope that they will go on by the old slow path of faith and obedience and hard work to such a place as God has prepared in China for those who, having received from the West the best it has to offer, are ready to give it to the East not with alien lips, but with hearts loyal to their fatherland and tongues that will not stumble as they speak, in the language of their own people, the truth that is in all lands and all times the same.

A HOLIDAY TRIP TO VALDEZ

BY THE REVEREND PHILIP COOK

ONE really ought to go to Alaska to find out the affection and respect in which Bishop Rowe is held by those to whom he ministers. On the boat going up from Seattle we found a number of persons on board who did not know, and had never heard of, the bishop; but these were all *chechaukas*—strangers, newcomers. Everyone on board who had been in Alaska before knew of him, and held him in the highest respect. The officers of the ship, from captain to under-steward, counted it a good trip when the bishop was numbered among the passengers. Whether Churchmen or not, they all knew about him, and most of them were acquainted with him personally. Two fellow-passengers represented these two classes. One was the man who held the contract for the de-

livery of the mail from Valdez to Fairbanks. He was a good Churchman, and knew the bishop, yes, indeed. He had met him in the towns and on the trail. He had watched his work all along the line of his mail route, where the bishop was a familiar and always welcome visitor.

The other man was a type of that large band of adventurers who have gone into the north country—men with no Church affiliations—men not even calling themselves Christians. This chap had been in Alaska a number of years. He had been in every kind of position—boot-black on the streets of Juneau, prospector in the fields, freighter on the trail, helper in the dance-hall, and dealer of faro in the gambling places. He, too, knew and respected the bishop, and could tell any number of interesting stories about



EPIPHANY CHURCH AND RECTORY, VALDEZ, WITH THEIR SPLENDID MOUNTAIN BACKGROUND

his work. This man was far from being a professed Christian, but he did hold Bishop Rowe in high esteem.

The feeling among the men and women on the boat was but a reflection of what one finds everywhere in the towns. A telegraph operator in government employ at a station thirty miles inland on the Valdez trail, said to me: "Talk about Bryan, Taft, or Roosevelt, why I'd go further to hear the bishop talk than I would for any one of them!"

One speaks of this quite naturally at the beginning of even a brief paper on Church work in Alaska, because it is the first and most conspicuous feature of Church activities that one encounters there—this deep impression of earnestness and courage that the bishop has left on the minds of all. It is a respect that comes not simply from his sincerity as a Christian minister, but because of their admiration of his ability to "hit the trail" harder and longer than almost any other man in the country.

Unfortunately, the old treasure ship, the *Portland*, in which our journey was made, reached all the coast towns in Alaska, where it made any stops at all, in the middle of the night, and sailed before morning, so that it was impossible to see any of the work in Ketchikan and Juneau. The ship did not even stop at

Sitka, the bishop's home, nor at Skagway. In a brief account of this kind, it is quite out of the question to enlarge upon the beauty of a journey up the "inside passage," where, for more than twelve hundred miles, the islands that lie along the coast protect the channel, so that for the most part the sailing is as quiet as that along the Hudson or the St. Lawrence. This "inside passage" is now wide, now narrow, and for the whole distance bordered by a perfect wilderness of virgin forest, high mountains, and now and then an interesting glacier.

The missionary we sought was the Rev. E. P. Newton, whose work is in the towns that lie on or near Prince William Sound. He lives at Valdez, a city of about 1,500 people, at the very head of this beautiful stretch of water. The place is almost surrounded by snow-clad peaks, and only four or five miles back from the town is a huge glacier, over which the gold-hunters tried to find their way into the interior in '98. In that year it was the scene of many disappointed hopes and tragic failures. Many were lost or died at this point.

Fortunately Mr. Newton is a bachelor. One says "fortunately," because he could not do the kind of work that he is doing unless he were a bachelor. In

Valdez there are three church buildings—a church, which is too small, and is being enlarged; a hospital, which was being renovated and enlarged this summer, and was closed during the time of our visit; and a good substantial rectory. Mr. Newton, being a bachelor, has made this rectory do service as a church clubhouse in most effective manner. The saloons of the town have brilliant electric lights, which, perhaps, gave Mr. Newton the idea of putting an equally brilliant sign on his house. "The Rectory" has already come to be recognized as a place where men are always welcome. On entering, one is confronted with the following:

RULES AND REGULATIONS

1. Everybody welcome.
2. Clothes don't count.
3. Make yourself at home.
4. Make yourself comfortable.
5. Stir the fire.
6. Use the pipes and tobacco.
7. Use the magazines and books.
8. Use the cards and tables.
9. Own the house for the moment.
10. Register once in the visitors' book.

The spirit of hospitality contained in these Ten Commandments of his house is the same that one finds on the lips of Mr. Newton at all times.

Next to the rectory is the church, which is so small that, since Mr. Newton's coming, many of the services have been held in the large hall of the town. It is the only open church in the town, excepting the Roman Catholic, and services are well attended. The clergyman here has the support of several most earnest laymen and women.

Valdez is the terminal of the principal, and practically the only, trail to Fairbanks and other interior towns. It is the point where Bishop Rowe usually begins his visitations. Those who go to, and come from, the interior of Alaska in this part of the territory must pass through Valdez. Few who go or come escape acquaintance with Mr. Newton. They may not attend the church, indeed

they may not be there at the time of a service, but they are almost sure to encounter the Church's representative, and are helped by his sympathy and friendliness.

Mr. Newton is in charge of a large territory and many towns. The other principal place is Cordova, which lies seventy miles from Valdez down Prince William Sound. This town has sprung up into importance quite recently, because it is the terminal of the railroad being built along the Copper River into the interior. This road has been completed, and is now open, for forty miles. Ships laden with construction material arrived at least twice a week during the summer. Several hundred men are employed in each of the fifteen or twenty camps along the way. Some of these are educated men—superintendents, engineers, contractors, but the majority are the usual railroad laborers.

Cordova was the liveliest place on the coast this summer, perhaps in the whole territory of Alaska. It was found that the railroad needed the site of the old town, which had been little more than a few stores and Indian houses built about the old Russian Church. It was found, I say, that the railroad needed the site of the old town for railroad yards, so an entirely new town is being built higher up on the side of the hill. About three hundred houses were in course of construction when the *Portland* touched there in the middle of last August. Not a single house was entirely completed. Only one was painted, and that the Church clubhouse, which Mr. Newton has given the name of the "Red Dragon." It was his proud boast that this was the first house to be completed in the town, beating out a saloon by a couple of hours. It has one room, nicely finished and furnished with a sort of mission furniture. Mr. Hawkins, chief engineer of the railroad, has given a handsome pool table. There are a piano, magazines, and a fair supply of readable books. The "Red Dragon" serves both as a clubhouse and as a church. There is a little altar, which during the week is raised on a high



WELCOME TO EPIPHANY RECTORY!

shelf, and on Sunday is lowered by pulley and rope, and put into its place at one end of the room, the chairs arranged, and all made ready for the regular service. It is the only church in the town, with the exception of the old Russian church, and the services are well attended.

It is with great satisfaction that one sees the Church not only the first on the ground, but literally the first building in the new town to be completed. Where everything is new, where there is so much that is crude that appeals to the material instinct, where there is much to tempt men to pleasures of a low type, the "Red Dragon" stands as the one place where men may find pleasant and wholesome social intercourse. It is to be hoped that some day, when the city is better established, St. George's Church will stand beside the "Red Dragon."

A Berkeley Seminary student, Mr. Leonard Todd, was in charge of the "Red Dragon" all summer. Recently the Board of Missions appointed a Michigan layman, Mr. Eustace P. Ziegler, to the Cordova mission, and he is now at work in the "Red Dragon." But Mr. Newton is still the only clergyman of the Church in the whole Sound territory. This is too much for one man to cover effectively, yet Mr. Newton knows no discouragement. This lack of a sufficient number of clergy is a characteristic of all work in Alaska.

One of the chief pleasures of such a visit was to see the very evident delight that Mr. Newton takes in this kind of work. As we spoke our farewells at the pier, his parting words were, "Thank goodness you are going back to New York and I am not! I like the people, I like the life, I like the work; and am altogether much happier here."

Church of England Volunteers for Service Abroad in 1908

HAVE any actual results followed from the preparations for and the holding of the Pan-Anglican Congress in June, 1908? One of the suggestions growing out of the Congress plan was that of a thank-offering of men and women for missionary service. At a meeting of the Convocation of Canterbury on February 17th, 1909, the responsibility of the Church of England for aggressive work—especially in the Far East, to take advantage of the awakening life there, and in Africa, to block the advance of Mohammedanism—was considered.

The Archbishop of Canterbury in an address to the Convocation quoted the following figures, which "had been put together roughly, it not being possible to obtain them in accurate form," with regard to volunteers for service abroad:

	<i>Applications</i>		<i>Increase</i>
Society for the Propagation of the Gospel - - -	1907	749	
	1908	1,252	503
Church Missionary Society	1907	473	
	1908	611	138
Universities Mission to Central Africa - - -	1907	26	
	1908	52	26
Melanesian Mission - - -	1907	11	
	1908	22	11
Total Number Volunteering	1907	1,248	
	1908	1,926	Being an Increase of - - 678

Such figures as these, the Archbishop felt, showed that there had been "a definite, sustained and thoughtful response on the part of qualified men and women to the call which had been made to them."

No announcement has been made of the number of volunteers sent to the field as compared with previous years.



CHRIST CHURCH CATHEDRAL, ADEQUATE AND BEAUTIFUL, IS THE GIFT TO THE DISTRICT OF SALINA OF A NEW YORK CHURCHWOMAN

CHURCH PROGRESS IN WESTERN KANSAS

BY THE REVEREND W. N. COLTON

HEADMASTER OF ST. JOHN'S SCHOOL, SALINA

AS an example of growth in quietness, the development of the Church in the District of Salina during the first six years of Bishop Griswold's episcopate is noteworthy. Western Kansas is no longer an arid region; its resources are large; prosperity is general; but the Church, with its two self-supporting parishes, is still in the mission stage. The plough on the district seal is an appropriate emblem. The development of the Church in this region during these six years is remarkable; yet the evidences, for the most part, are not to be marshalled in a magazine article. They are to be found chiefly in such facts as these: The general ingress of fresh life; progress in the education of the people in Church principles; the spread of devotion and missionary spirit. There has been a genuine revival. Another five years and it

may be possible to exhibit the fruits of this growth; meanwhile the growth itself is so evident to us in the field that we cannot but want others to know of it.

Although the results of this movement are mainly in the spiritual domain, it is possible to show material evidences of activity, such as are seen in the accompanying pictures.

Bishop Griswold came to Salina in 1903. During the six years ensuing, while he was learning his field, securing workers, and organizing the forces, almost every congregation in the district acquired land or buildings for church purposes. The list of buildings erected or purchased during this period is as follows: The cathedral, bishop's residence, deanery and guild house; seven mission churches, five rectories, a parish house and a school building. In two cases slight indebtedness remains; other-



SOME MODEST SALINA CHURCHES

1. *Trinity Church, Formoso*
3. *Grace Church, Anthony*

2. *Trinity Church, Freeport*
4. *Church of the Heavenly Rest, Wakeeney*

wise all this property is paid for. The rule under Bishop Griswold's administration, rarely departed from, is that improvements must be paid for at the time of acquirement and must not entail burdens on the future. When one considers how small the congregations are and how limited the means of the members, the total of expenditure is surprising. Allowance is to be made for the generosity of outside givers; yet, with the exception of the cathedral group, most of the funds have been raised in the field itself.

A glance at the pictures will show that the mission buildings are small, and gen-

erally plain; but, on the other hand, they are located in small towns, and at the least, they represent significant gain—something in place of nothing. To a congregation accustomed to worship in dwellings, in loaned churches, in public halls, the satisfaction and encouragement that arise from the possession of a church consecrated to God, an altar, the various instruments and accessories of their beloved forms of worship, are beyond the comprehension of the more privileged. It is pathetic to see the efforts they make for this accomplishment, pathetic to see their pride in what

an eastern communicant would disdain.

As for rectories, who will conceive what it means to a married priest to have a settled abode, "conveniences," a bath-room! Rectories are indispensable on many grounds, and a new rectory each year means an annual gain in the stability and efficiency of the clergy, to say nothing of the happiness of their wives!

For the buildings in Salina, the see city and base of operations, no apology is required. The cathedral is adequate, beautiful, and—with its chimes, pipe-organ, deanery and guild house—fully equipped. The bishop's residence is such as not to violate a sense of the fitness of things. The "barracks" of St. John's School, erected in 1904, at a cost of \$16,000, provide suitable quarters for eighty boys and masters.

Of the buildings at mission points, attention might be drawn to the modern parish house at Beloit, which contains a gymnasium and a club room for young men, as well as an apartment for the missionary; to the pretty church at Bennington; to the stone church at Concordia, designed by a Philadelphia archi-

tect; and, if space permitted, to others noteworthy in various respects.

The internal growth referred to may be gauged, of course, in some measure by the externals; yet, for the greater part it is still mute; time has not elapsed sufficient for its expression. We of the field are confident that the epoch is still in its beginnings; we feel that the signs are but precursive. Some work has been done with the Salina plough, and some seed sown which promises well; but winter wheat—the crop of Kansas—takes time, and it is yet long before harvest.

Metaphors aside, the Church in Salina has already undergone a great change, and its life is becoming more vigorous and aggressive every day. There have been times during these years when the outlook seemed dark, when the workers were fighting hard against discouragement, but now a point is gained where one can see ahead, and the prospect is full of promise. Few of the domestic fields are more beset with difficulties for the Church, and the day of small things is still our portion. Nevertheless, we have seen too many obstacles overcome to doubt that great things are in store.



ST. JOHN'S SCHOOL, SALINA, IS DOING FINE WORK IN TRAINING CHURCH LEADERS OF THE FUTURE

SYSTEMATIC OFFERINGS AMONG THE DAKOTA INDIANS

In order that the Indian Christians in South Dakota may make their offerings systematically, Bishop Hare has had prepared a number of blanks for circulation among the members of each congregation before the time of the special offerings. Each paper states the object for which the offering is desired, leaving space for the members of the congregation to sign their names and the amounts they propose to give. One such subscription paper was circulated just before Christmas. The Dakota and its English equivalent are given below in parallel columns:

WOICIHDE nitawa kin on Itan-
can yuonihan, qa taku icahyaye
cin waskuyeca tokaheya iyahna.

Itancan kin wakiconza, tona Wotanin-waste oyakapi kin, hena Wotanin-waste kin on nipi kta.

Dakota kin hekta ehanna mazaska oyuhe kin dehan isanpi ota yuha ayapi. Wowasi econpi kin etanhan mazaska kamnapi, qa Tunkansinayanpi kin etanhan mazaska icupi, qa Wicata maka wiyopeyapi kin etanhan mazaska icupi, qa togtogye mazaska icupi. Wasicun oyate kin Tipiwakan okiyapi ecee kin he iyecen iye eya sanpa qa sanpa onspe ayapi. Wicohan kin de wasakayena econpi kta e heon iyaye-topteya womnaye wowapi kin de yuwiyeayapi.

Object: Christmas iyehanl Wani-kiya hoksicala iyecel tonpi pilapi kin on. Christmas wotapi kte cin wamnayanpi kin wopetonpi sni ecel etanhan tona Wakantanka wakiyuhtatapi waste na Wosna Kaga kin kicahipi kta.

As our fellow Churchmen among the Indians made their offerings in aid of Church Extension "for gladness of our Saviour's birth," may not many of us for gladness of our Saviour's Resurrection make a personal offering at Easter, in addition to our gifts through the parish, and so share still more largely in making known everywhere the Message of Life?

HONOR the Lord with thy substance and with the first fruits of all thine increase.

The Lord hath ordained that they who preach the Gospel should live of the Gospel.

The Dakotas have more cash now than in old times. Money comes to them in pay for work done by them; in payments from the Government; from sales of inherited lands, and from other sources. They are learning more, like white people, to support the Church. To make this work easy, this subscription paper has been prepared.

Object: For gladness of our Saviour's birth as a child at Christmas. Before spending the money collected for Christmas festival, it will be a good thing to take a part and offer it to God, and then bring it to the Priest (for the Church).



MR. McNULTY
Shanghai



MR. GILL
Shanghai

SOME RECENT RECRUITS FOR THE DISTANT MISSIONS

PROBABLY the Rev. Henry A. McNulty is more widely known throughout the Church and certainly among Church students than any other volunteer for the foreign field going out for the first time. For the last four and one-half years he has been general secretary of the Church Students' Missionary Association and has travelled widely in all parts of the country save the Far West. It has been his privilege to urge upon students the missionary aspect of life, especially as represented by the call to the ministry and to service in the hard places at home and abroad. After graduating from Princeton in 1895 Mr. McNulty taught for six years, part of the time at Pomfret School, and part of the time at Lawrenceville, and with private pupils. He entered the General Theological Seminary in 1901 and three years later was ordained in his home Diocese of Newark by Bishop Lines. He at once began his work for the C. S. M. A. It is probable that Mr. McNulty will be stationed at Soochow to assist his friend and fellow student in the seminary, the Rev. W. H. Standring.

THE REV. J. M. B. GILL was born in Petersburg, Va., and was educated in the schools of the city. Then he went into business, but his career was interrupted by a year's service in the United States Army during the Spanish American War. In 1900 he entered Washington and Lee University to prepare for his seminary course. This was taken at the famous school in Alexandria, from which so many of the Church's foreign missionaries have gone forth. He was ordained to the diaconate in 1906 and at once took charge of All Saints', Portsmouth, Va., a small suburban congregation which at that time paid only one-half the minister's salary. After serving here for two years he led it to the position of an independent parish. His record here fully justifies the hearty commendation given by his bishop and the dean and faculty of the Virginia Seminary as well as by business men who know him. Mr. Gill has been assigned to assist the Rev. B. L. Ancell in the new mission at Yangchow, our first station north of the Yangtse Kiang in the Province of Kiangsu.

MISS SARAH H. REID is the second recruit for the China Mission given by St. Thomas's parish, Newark, within a year. The daughter of a Church family, she has had the great advantage of training in a Christian home and in a Church Sunday-school. In fact she says she cannot remember a time when she was not a member of a Sunday-school. Immediately after her confirmation, she began active Church and Sunday-school work. During the last four years she held an important post in the office of the Student Volunteer Move-

grows larger, the volume of correspondence with missionaries and parents will be too heavy for one to handle with his own pen. Thus the exercise of Miss Reid's skill will mean that Bishop Graves and Dr. Pott will not be so closely tied to their desks, doing detail work, as has been the case in the past few years.

¶

It is not unnatural that the daughter of a missionary of so many years' standing as the Rev. Dr. Correll, of Kyoto, should feel the call to return to



MISS REID
Shanghai



MISS CORRELL
Tokyo

ment. Her work here made her consider her own relation to the missionary enterprise and finally led to the decision to offer for work in connection with the business office of the China Mission. Readers of Mr. Smalley's article of some months ago on "The Business Side of Missions in China" will understand how important it is that he, no less than the officers at the Church Missions House, should have trained clerical and stenographic assistance. In addition to her work at the administrative office in Shanghai, Miss Reid will assist Bishop Graves and Dr. Pott in their steadily increasing correspondence, for as the mission extends and St. John's University

the land of her birth to share in bringing the message of the Gospel to the children and young women of Japan. Miss Ethel Hepburn Correll goes to Tokyo well equipped for the work she is to do. Her whole life has been in a peculiar way a preparation for it—the years spent as a child and young girl in the "Sunrise Kingdom," when she was unconsciously learning to know and love the people whom she was later to serve, contributing as largely to it as the definite training for which she came to the United States. While in this country she spent two years at the Church Training and Deaconess House in Philadelphia, afterward completing her preparation by a



DR. SOWERBY
Hankow



MR. BEDINGER
Tokyo

kindergarten course at Teachers College, Columbia University. Wherever she has been Miss Correll has won the trust and affection of those about her. One who knows her best and has been closely associated with her in religious work writes: "If we could send out more missionaries like her the cause of missions would be greatly furthered."



NEARLY twenty-seven years ago Dr. James H. Sowerby was born in Wuchang. At that time his father was a member of the Church mission staff in central China. Dr. Sowerby is now returning to the land where he was born as a medical missionary. After attending schools in New York and Michigan he entered Howe School, at Lima, Indiana, the Church school of the Diocese of Michigan City, graduating in 1901. The next seven years were spent at Northwestern University in Chicago and in its Medical Department. From this he was graduated in 1908. During his medical course he had much practical experience in the Chicago Charity Hospital, part of the time as managing interne, and also as assistant in the Post-Graduate Hospital and Medical School. For several years Dr. Sowerby has been active in Church work through the

Brotherhood of St. Andrew and has been the means of bringing others of his own age to baptism and confirmation, as well as doing work in Sunday-school whenever needed. For a long time he has hoped to go back to China and, with his skill as a physician, not only relieve suffering but open a way for the Gospel. — A Chicago business man, with whom Dr. Sowerby was for a time associated, says of him: "I have never been so favorably impressed with the personality of a young man. He is tactful, resourceful, conscientious, and has shown marked ability." Dr. Sowerby will be stationed for the present at St. James's Hospital, Anking. The boys of Howe School hope to make an offering each year through the Board of Missions to help in paying Dr. Sowerby's salary.



MR. GEORGE R. BEDINGER, who goes to Tokyo, has already spent about four years in Japan. The son of the Rev. Henry Bedinger, of St. Peter's, Salem, Mass., he was prepared for college at St. Paul's, Concord. After taking his A.B. at Harvard in 1901, Mr. Bedinger went to Japan to assist Bishop Partridge in secretarial work. Here he had an opportunity of observing at close range the working of a missionary

district. After a year with the bishop, he spent a year as English instructor in the Keio Gijuku University, Tokyo. Returning to the United States in 1903, he spent a year in post-graduate study at Harvard and then taught for a year. In 1905 he was appointed English professor in the College of Nobles in Tokyo. Some months ago he resigned from the Government service to undertake missionary service among Japanese students under Bishop McKim. Mr. Bedinger, who after his resignation from

ing, Miss Tetlow has specialized in French and German and has read widely. Those who know her best speak warmly of her patience, cheerfulness and high ideals. There can be little doubt that a volunteer of her spirit and ability will be able to realize in practical fashion her hope to do much for the help of the young womanhood of Japan.



A CHURCH HOSPITAL IN WESTERN COLORADO

WHEN the late Bishop Knight was outlining his plans in September, 1908, for the future of the District of Western Colorado, the scheme which lay nearest his heart was the establishment of a hospital as the first institution. His fatal illness began soon after. Even while he was ill the people of Grand Junction began the enterprise. About \$700 were secured. An eleven-room house was rented. The interest of the entire community was aroused. Every one has done his or her utmost to help, regardless of religious belief. The various fraternal orders have each furnished a private room, and offers of furniture have been made by other organizations. Beside the three private rooms, there are two wards, each with four beds, and an up-to-date operating room, and a sterilizing room. The superintendent is a post-graduate of Bellevue Hospital, New York. Three young women form the nucleus of a training school. Before the building was nearly ready patients began crowding in. All this has been done without asking one penny of outside help, with the exception of three boxes, which are being prepared by parishes in New Jersey. From all indications St. Matthew's Hospital will never be a burden on the generosity of the East, but will be a self-supporting institution, and an honor not only to Western Colorado, but to the entire Church.



MISS TETLOW
Kyoto

Government employ had returned to this country for a brief visit, sailed on January 30th for Japan.



A COURSE of reading on Japan a year ago gave definite shape to the desire, fostered for several years by Miss Helen L. Tetlow, to give herself in some way to the service of the Church. As a communicant at St. Luke's Church, Chelsea, and St. John the Evangelist's, Boston, she has taught in the Sunday-school and cared for other parish duties, but the call to give her entire time to Christian work could not be gainsaid. Although she has not had a college train-

Ten Happenings in China During January

1. The ordination of seven Chinese to the diaconate, in Hankow.

2. The licensing of four catechists and four Bible-women, after completing their courses in the training schools at Hankow.

3. The completion of the new All Saints' Catechetical School building, Hankow.

4. The taking over bodily of the work of the American Lutheran mission in Hankow, consisting of Christians, catechumens, schools for boys and girls, a church, houses for workers, and a preaching hall. The Lutherans approached us, and asked Bishop Roots to take responsibility for the work, attaching no conditions whatever to the offer, and their Christians have come over enthusiastically. We are renting the buildings temporarily, and can buy them outright at any time for \$3,500. Thus the parish of All Saints' begins, in close proximity to the new catechetical school.

5. A three days' conference of the Districts of Shanghai and Hankow, full of profitable and stimulating intercourse.

6. Completion of the work of the committee appointed by the last Anglican Conference of the eight dioceses in China, to prepare a preliminary draft of constitution and canons of the Holy Catholic Church in China for presentation to the general conference to convene in Shanghai during March.

7. The purchase of long-desired land and buildings for the Woman's Hospital, Wuchang.

8. The securing of premises, also long sought, for the school for wives and daughters of mandarins, Wuchang.

9. News of the gift of \$10,000 for a boys' high school building at Anking.

10. The completion of Old Woman's Home, and Girls' Industrial School building, at St. Saviour's, Wuchang—the first institution of either kind in the Mission.

THE MEETING OF THE BOARD OF MISSIONS

THE Board of Missions met at the Church Missions House on March 9th. The following members were present: The Bishops of Pennsylvania, New Jersey, Pittsburgh, Central Pennsylvania, Ohio, Rhode Island, Long Island, Newark and New York; the Rev. Drs. Eccleston, Huntington, Anstice, Alsop, Perry, Stires, Parks, Smith and the Rev. Mr. Miel; Messrs. Low, Chauncey, Thomas, Goodwin, Mansfield and Admiral Mahan and Messrs. Butler and Morris. The Bishops of Porto Rico, Harrisburg and Nevada, honorary members, were also present. In the absence of the Vice-President the Bishop of New Jersey was called to the Chair. For the first time in many years the Board missed the presence of its Associate Secretary, the Rev. Joshua Kimber, who was detained from the meeting on account of illness. The Assistant Treasurer was elected secretary of the meeting and the General Secretary was requested "to convey to our beloved Associate Secretary the sincere regrets and sympathy of the Board in his enforced absence to-day."

The Rev. Ernest de F. Miel, rector of Christ Church, Hartford, elected at the January meeting, took his seat for the first time.

The Treasurer's report showed that the receipts to March 1st were \$25,403.19 greater than those to the corresponding date last year. The increase is in contributions from every usual source—parishes, individuals, Sunday-schools and the Woman's Auxiliary. A much larger increase is necessary, however, for even if this rate should continue proportionately during the remaining six months of the fiscal year, there would not be an adequate amount received to pay the current appropriations. The Treasurer also called attention to the fact that owing to the excess of expenditures over re-

ceipts during the earlier part of the fiscal year it had been necessary to draw \$150,000 from the Reserve Funds between September 1st and March 1st. This fact emphasizes, as he pointed out, the absolute necessity of such a fund; otherwise the Board would have been compelled to borrow money.

The Treasurer made a further report concerning the Men's Thank-offering showing a total of cash receipts and pledges of \$780,321.15. A balance of about \$6,000 being still held in the treasury, the Board appropriated \$1,000 for the District of Southern Florida and authorized the Committee on Domestic Missions to distribute an additional \$2,000 at its discretion; \$3,000 was appropriated to the District of Tokyo.

On the invitation of the Board Mr. J. Campbell White, Secretary of the Laymen's Missionary Movement, addressed the members briefly upon the work now being done in arousing the laymen of different communions to a large measure of missionary co-operation with their respective mission boards, and outlined the plans for a national missionary campaign among laymen in fifty of the principal cities of the United States next winter. The Board has already expressed its interest in this campaign and requested its secretaries to co-operate with it so far as practicable.

A number of the bishops in the domestic field communicated with the Board about the stations and stipends of missionaries and the necessary action was taken. Permission was given to the Rev. Hunter Lewis, of Mesilla Park, N. M., by request of Bishop Kendrick, to leave his station in May to come East for the purpose of raising funds to build a new church. Mesilla Park is the seat of the New Mexico Agricultural College. St. James's is the only church of any kind in the town. A remarkably suc-

cessful work has been carried on among the young men of the college. The church has been enlarged twice and is now so inadequate that Bishop Kendrick deems it best to erect a new building, for which about \$6,000 will be required. Of this amount it is expected that the local people will contribute at least \$1,000, while the present site can be sold for another \$1,000.

A telegram from the Rev. Charles Winthrop Peabody announced the burning of the Mission House at Tanana on February 12th. The loss is the more unfortunate because a similar fire occurred at Tanana two years ago and the insurance companies refuse to issue policies for buildings in the interior of Alaska. Details have not been received, but it is probable that the loss will total about \$4,000.

The Committee on China and Japan reported favorably upon the offer of five volunteers, two men and three young women, for these missions. Final action was deferred until report could be received from the Special Committee on New Appropriations.

The Board approved a draft of the By-Laws for Boone University, Wuchang, and appointed the Rev. Reese F. Alsop, D.D., the Rev. Randolph H. McKim, D.D., the Rev. J. Houston Eccleston, D.D., Mr. George Wharton Pepper and Admiral Alfred T. Mahan to sign the certificate of incorporation for Boone University and attend the first meeting of the trustees in Washington.

Bishop McKim writing of the necessity for securing \$200,000 to purchase land and erect buildings for St. Paul's College, Tokyo, informed the Board that it was impossible to discontinue this university work without great loss to the Church work in Japan. Neither could it be maintained with the present equipment. If this equipment can be provided it will not be necessary to ask for any additional aid for running expenses from the Church at home.

The Rev. Nathan Matthews, writing

from Liberia, urges that as soon as possible action be taken for the opening of an industrial school at Cape Mount. Permission was given to Miss Margaretta S. Ridgely, while at home on furlough, to solicit a sum of \$2,000 for the erection of a building already contracted for by her at Cape Mount.

The Bishop of Honolulu was authorized to employ the Rev. R. Hori for work among the Japanese of Honolulu. Mr. Hori has spent several years in the United States, and has done notable work among his fellow-countrymen on the Pacific Coast. A new opportunity for service seems to be opening in connection with the considerable number of men from the Army and Navy now stationed in Honolulu or passing through the port. Bishop Restarick writes: "In this group of islands, where we work among heathen, it seems to me that it is most necessary that the men who represent in such special way the United States should have someone to look after their moral and spiritual welfare."

The Board received the assurance of Dr. William Draper Lewis and other friends in Philadelphia that they would continue for another year the gift of \$1,000 for the support of a medical missionary in the Philippine Islands.

Progress continues to be reported from the Panama Canal Zone. Archdeacon Bryan is in the North for a few weeks and hopes to take at least one clergyman back with him. The Rev. William Cross expects to join the staff in the Zone early in April.

The Rev. Reese F. Alsop, D.D., reported on the conference of mission boards with the Board of Indian Commissioners in Washington which he attended as a delegate by appointment of the Board of Missions.

The Standing Committee on Audit reported that they had caused the books and accounts of the Treasurer to be examined to March 1st, and found the same to be correct.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

At the meeting of the Board of Missions on March 9th, at the instance of Bishop Rowe, Miss Margaret M. Beebe, of Seattle, was appointed as missionary nurse for Ketchikan.

MISS LIZZIE J. WOODS, on regular furlough, left Fort Yukon August 25th and arrived at Seattle September 7th. After making addresses in the West, Miss Woods went to Los Angeles, whence she started for the East December 18th and arrived at Boston on December 24th.

Honolulu

At the meeting of the Board of Missions on March 9th, permission was given to Bishop Restarick to employ the Rev. R. Hori. He will have charge of the work among the Japanese in Honolulu.

By action of the Board Mrs. Searle was employed as teacher at Lahaina and Miss Hazel Mesick was also employed as a worker in the Honolulu Mission.

The Philippines

BISHOP BRENT ordained to the priesthood the Rev. E. A. Sibley and the Rev. F. C. Meredith in the Cathedral at Manila on January 10th.

MISS FRANCES CROSBY BUFFINGTON, who sailed from Seattle November 24th, arrived at Manila on December 29th.

Africa

MR. J. H. S. FRAZIER, teacher at Edina, resigned on January 8th. At the meeting on March 9th the Board approved the following transfers made by Bishop Ferguson: Mr. W. A. Greenfield from Lower Buchanan to Edina, and Mr. J. W. Pearson from St. Mark's Parish School, Cape Palmas, to Lower Buchanan; these changes to date from March 1st.

THE REV. NATHAN MATTHEWS, Miss Emily deW. Seaman and Miss Mabel A. Protheroe arrived at Freetown on De-

cember 17th and reached Cape Mount on the 22d of that month. Mr. Matthews found everything at the station in good condition.

Shanghai

THE REV. J. M. B. GILL, who sailed from San Francisco January 16th, arrived at Shanghai on February 10th.

MR. M. PENDERELL WALKER, who sailed from San Francisco January 9th, arrived at Shanghai February 2d.

Hankow

At the request of Bishop Roots, at the meeting of the Board of Missions on March 9th the appointment of Dr. James Herbert Sowerby, was formally approved. He left Bedford City, Va., on March 11th and sailed from Vancouver by the steamer *Empress of China* on the 24th. Dr. Sowerby, who is a son of the Rev. Herbert Sowerby at one time a member of the staff of the China Mission, was born in China.

Tokyo

MR. AND MRS. GEORGE RUST BEDINGER, who sailed from San Francisco by the *Chiyo Maru* on January 30th, arrived at Yokohama on February 16th.

MISS LOUISA H. BOYD, returning after regular furlough, left her home at Boynton, Va., March 15th and sailed from San Francisco by the steamer *Siberia* on the 26th.

Mexico

THE REV. ALLAN L. BURLESON, having been assigned by Bishop Aves to work at Guadalajara, reports his arrival at that place and states that he began work there on January 17th.

At the meeting of the Board of Missions on March 9th, at the request of Bishop Aves, the appointment of the Rev. Arthur Hallett Mellen, of Clyde, N. Y., was formally approved.

Canal Zone

ARCHDEACON BRYAN, coming North for a short vacation and in the hope of se-

curing a clergyman to help him in the work, sailed from Cristobal by the steamer *Allianca* on February 25th and arrived at New York on March 3d. Returning to Ancon, he sailed from New York by the steamer *Advance* on March 27th.

THE REV. WILLIAM CROSS, of Clarksdale, Miss., whose employment was approved by the Board on February 9th, with his wife sailed for Panama March 27th.

MRS. WILLIAM H. DECKER, who sailed from New York February 6th, has reported her safe arrival at her husband's station, Empire.

Haiti

IN the January number it was stated that Miss McNaught (who died in December) had been in the Lincoln Hospital in the Bronx for training as a nurse. Attention is called to the fact that it was not Miss McNaught but Miss Célicia C. Hyson, of Port-au-Prince, who was in the Lincoln Hospital and had to return to Haiti on account of ill health.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given, requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

Department Secretaries

Department 1. Cared for at present by secretaries at the Church Missions House.

Department 2. Cared for at present by secretaries at the Church Missions House.

Department 3. The Rev. Thomas J.

Garland, Secretary, Church House, Philadelphia.

Departments 4 and 7. The Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

Department 5. The Rev. John Henry Hopkins, D.D., 348 Ashland Boulevard, Chicago.

Department 6. The Rev. C. C. Rollit, D.D., Secretary, Red Wing, Minn.

Department 8. The Rev. L. C. Sanford, 1215 Sacramento Street, San Francisco, Cal.

Alaska

The Rev. J. W. Chapman, of Anvik.

Deaconess Sabine, of Anvik.

The Rev. C. E. Rice, of Circle City. Available for appointments in Departments 5 and 6.

Deaconess Deane, of Ketchikan, in April and May.

Miss L. J. Woods, of Fort Yukon.

China

The Rev. D. T. Huntington, of Ichang.

The Rev. E. J. Lee, of Anking (after Easter).

Miss Steva L. Dodson, of Shanghai.

Miss Ida Porter, of Tsingpoo.

Japan

The Rev. I. H. Correll, D.D., of Osaka.

The Rev. H. St. George Tucker, of St. Paul's College, Tokyo.

Miss B. R. Babcock, of Koriyama. Available for Departments 5, 6 and 7.

Work Among Negroes in the South

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 500 West 122d Street, New York.

The Rev. P. P. Alston, of St. Michael's School, Charlotte, N. C. Address direct at 2010 N. 17th Street, Philadelphia, Pa.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C., are always ready to take appointments, especially when a number of engagements in the same neighborhood can be grouped.

THE WOMAN'S AUXILIARY

To the Board of Missions



THE WAITING CHRISTIANS AT TAWARAMOTO, NEAR SAKURAI

THE TRAVELLING SECRETARY

NO. VIII.—IN KYOTO

WHEN one visits with Bishop Hare on the South Dakota plains, and recalls what they must have been when he first saw them, it will seem most natural that the seventy-second psalm should be dear to him.

"They that dwell in the wilderness shall kneel." And he must have felt its blessedness increased as he travelled in Japan in 1889 and remembered its other words of hope:

"The mountains also shall bring peace and the little hills righteousness unto the people."

"His dominion shall be also from the one sea to the other."

"The kings of the isles shall give presents."

So it is not strange in this winter of 1908-1909 that, as the Bishop of Kyoto goes from place to place in his district, the often repeated words of this same psalm should sound as an inspiring refrain, encouraging him to look beyond this present to a certain future of blessing for Japan.

Missionary travelling in the East does not weary by monotony. The steamers of the Yangtse, the sedan-chairs of up-river stations and the house-boats of Shanghai creeks have their successors in Japanese railroads, and in *kurumas* which give one a more intimate knowl-

edge of country life than could come from days of fleeting glances from the windows of a train.

Again and again friends foreign and Japanese repeated the regret already heard in Tokyo, that the Secretary should be travelling in January; but the bright sun and quick showers and changing clouds and long, low rainbow were rather things of April, as we rode from Shin-nsaezuru twenty-seven miles to Obama, and from Obama to Tsuruga, thirty-five.

bishop arranged that not only the visiting Secretary should profit by them. To all the officers of the Woman's Auxiliary in the district he gave the opportunity of seeing places and work they had never seen before, and helping them as well as their guest to realize what the district is in which their lot is cast, and in which they are working together with him for the upbuilding of Christ's Church.

As our procession of *kurumas* passed from village to village, men and women drawing heavy loads would stop, open-



ST. LUKE'S CHURCH, OBAMA WATASA

Showing its unfortunate location in the middle of the school yard. Bishop Partridge wants to move as soon as possible to a better location

Bishop Partridge had planned a series of visits which took one for a week on the western coast, and again for a fortnight in the provinces of Kii, Izumi, Iga, Yamato and Tse; so, of the five weeks given to Kyoto District, three were passed in cities, towns and hamlets, making acquaintance with Japanese inns, mission houses and churches and chapels, preaching-places and schools, and two only were spent in the city of Kyoto itself.

And in planning these visits, the

mouthed, to gaze; the eyes of the children would dilate with wonder and darken with a growing fear; little ones would fly home to call their elders to come and look; soldiers, policemen and litter-carriers would pass with faces hardly moved but for a secret turning of the eyes or covert smile; school-boys would leave their swings or leaping-bars and come to the fence to count: "One, two, three, four, five, six *kurumas* with foreign people, and two *kurumas* with *ni-motsu* — luggage!" The Japanese

clergyman, riding his bicycle before us from one mission to another, would herald our approach in the intervening hamlets, and as we drew near the narrow streets would grow black with throngs of expectant people.

And then occasionally some one from the crowd gives a friendly smile or respectful bow; a little hunchbacked man takes off his hat in eager greeting, or, far out from town, a man, arrayed in his very best, stands by the roadside or alights from his *kuruma* to greet us; and we know that the Christians in that place are awaiting our coming, and that clergyman or catechist or leading layman has come out beyond the rest to give us welcome. Bible words and scenes return again, as they so often must in Eastern lands; and the tears come to the eyes of a traveller who, at close of a long day's journey, finds such a welcome waiting.

It is an experience like this that brings with a force that could not otherwise be felt the realization of the many people in the rural districts, and the very, very few people from other lands who as yet have learned the impelling charm that such regions, so unshepherded, have for the true shepherd heart. In the thirteen and a half provinces in Bishop Partidge's care no Christian work at all is being done in Noto and Etchu and the half-province, Tamha; and in four days of our trip on the western coast, the only foreign face we looked upon was that of a Roman priest at Miyadzu, who was parting from a group of his people as our Christians came to meet their bishop and his company of helpers.

The country, the people, appealed together, and it seemed as though men at home could not resist the call—five of them for five central points, to make Christian centres from which truth and righteousness shall go out through all the country around.

These journeys gave unwonted opportunity to learn from Japanese Christians of the need of such Christian reinforcements. It was a privilege, of which this Travelling Secretary was glad to avail

herself, to sit beside men and women of our mission, who could tell her in English what their experiences have been and what their thoughts and wishes are. One woman said that, as a child, she had always been devout and a faithful worshipper at the shrines, but that she had always felt a lack. When eighteen years of age she went to a mission school to study English, and there she found the teachers different from any persons she had known before; they were so *sincere*, so kind; everything they said and did came from the heart. She asked why this was, and so first learned of Christ. Her teacher told the story of Moses and the serpent in the wilderness, and explained how, though she might show Christ to her scholars, if they would not listen and accept Him, they could not get the blessing. This woman said that, when she heard this, she felt she must accept what she had heard.

So, one of the Japanese priests told the story of the flow and ebb of the tide of interest in Christianity in Japan. Before the Reformation, forty-three years since, Buddhism, Confucianism, Shintoism, all had great weight. Since then, foreign knowledge has been introduced and this influence has gone down. Before the Reformation, Confucianism was powerful among educated persons; now it is not so, for Confucianism represents oriental ideas against western thought. No school now teaches it; they teach western morality from western text-books. Twenty years ago Christianity and western ideas were welcomed by educated people; then conservative ideas returned, and now, since the war, they again demand religion. For human life is short, and many have been killed in battle; so educated people are asking about Christianity, and now is a good time to teach them. Formerly, Buddhist priests did not try to preach and teach; now the propagation of Christianity wakes them up. The people used to call them the guardians of the tomb, but now they have universities and schools and are teaching very much. Formerly, they had no wom-



THE CHURCH WORKERS AT OSAKA

en's or young women's meetings; now they have learned these from Christianity. Our active work wakes Buddhism from its sleep.

Two years ago an abbot visited a city where we have a mission station, and in a week collected 20,000 *yen* from the people—mostly the small shopkeepers—of the place; and in about six months 500,000 *yen* in the country over which he travelled. His wife went with him on this journey, and everywhere started *fujinkwai*, or women's meetings.

But for all this renewal of activity, the Japanese testify that Buddhism has not what Christianity has to give. A member of the most philosophical of the Buddhist sects said to one of our missionaries: "In the Trinity, Christianity has something which Buddhism has not, and it is the conquering idea." This man has been a student of religions all his life. The thought of Christ connecting man with God he grasps and approves; the thought of the Atonement he cannot find attractive. He is hardly a heathen; his Christian countrymen soften the term of unbeliever; they would call him "not yet a believer."

At a welcome meeting held in Wakayama a member of the young men's night-school presented the visitor with an address in English, in which were the following words: "I, myself, do not know as yet much about Christianity, neither do I know how much the Christians of this country have done to reciprocate the kindness of their fellow-believers in America; but I do not doubt in the least that this religion is the only foundation and source of true peace and happiness of mankind, and that the Christians in this country will some day do in things spiritual what our nation as a whole has done so far in things political and material."

It is not strange that a young Japanese looks with pride and confident hope upon his country as he sees what these last few years have wrought. In her journey on the western coast this traveller saw, on the streets of Shin

Maezuru, groups of the sailors who are making this new town, which has sprung up like one of our western cities, one of the four great naval stations in Japan. Between there and Miyadzu she passed the waters where the captured Russian fleet lay anchored, and the port where Admiral Togo served before the war. Entering Tsuruga, the soldiers of its great garrison passed us by the way, and we looked out on its harbor whence the boats journey to Vladivostok and start thousands of travellers by the Siberian Road on their rapid way to Europe. We visited government schools for boys and girls. One high school of four hundred girls had a gymnasium, ten music-rooms with three pianos and thirteen organs, and a library—the only English books we noticed were “Gulliver’s Travels,” “Robinson Crusoe,” and a “History of the World.” Another primary school of four hundred, half boys, half girls, was one of sixty-four such in the city of Osaka, in which ninety-seven or ninety-eight per cent. of the children from seven to eleven are enrolled. We visited a private hospital in the city, where twenty doctors and eighty nurses serve, and there are 160 private rooms; where there are separate departments for eye, ear, nose and throat diseases, and for dentistry, and where there is an incubator! We were shown over a factory where 3,000 women and girls and 300 men and boys are employed. Of these women and girls 2,000 live on the factory grounds, have dormitories, dining-rooms and school-rooms, recreation-hall and hospital. In one boys’ school we visited they were wrestling and fencing; in a girls’ school was a museum supplied with things, many of them old and of value, which the girls had brought from their homes. In the assembly-rooms of these schools the principal meets the pupils once or twice a week, and gives them talks on ethics; once a year from behind the doors which screen it from sight the portrait of the Emperor is shown, while on the walls in constant view hang pictures of Shakespeare, Wash-

ington, Napoleon, Pestalozzi, Rousseau and Froebel. There is a feeling and a stir abroad of the new Japan. And with it all, one of the Japanese with whom we talked said: “Western civilization has destroyed Japanese morality, so it is the duty of a Christian country to give us a new religion, that is, Christianity.”

But one goes to the old temple on the way to Wakayama and finds Buddha’s image there enthroned, with his fourteen great disciples before him, and the next 500 seated on either hand. White papers covered with Japanese characters flutter on every side. They give the names of visitors to the place. One tells of a young woman of twenty-seven years, whose visit there completed her thousandth shrine. One says that a man having visited all the shrines (seventy-nine) on his neighboring island, has begun with this in his enterprise of shrine-visiting on the main island of Japan. The avenues through the groves at Yamada even at the winter season are trodden by hundreds on their way to and from the mother shrine of Shintoism; and stopping only a moment before the curtain, one sees half a dozen men and women kneel and bow and clap their hands and throw down their coin. It is only nineteen years since a minister of education, whose Christian training in America may have been the cause of, but was no excuse for, his disrespect, raised this curtain with his stick, and shortly after met his death at the hands of an assassin who imagined he was avenging an insult to the national faith.

And yet, on the other hand, *kuruma* men listened at the door while a Japanese woman explained the words, “I am the Bread of Life,” to a people who have never tasted bread. They can never know how good it is till they have tasted; they can never know how good *He* is till they have tried Him. “O taste, and see that the Lord is gracious.” And a foreign missionary tells of men sending for him to climb their mountains. They have heard and read of Christianity, but

they want him to come and explain it; then they can see if they will like to practise it and find it good. They know something *about it*, but they do not know how to *do it*. And after a four hours' walk, he finds 400 persons who all those hours have sat awaiting his arrival.

Under such conditions, with a district largely rural but with many important and populous towns, what has this Diocese of Kyoto to offer for the grappling with and solving of its task?

In the course of five weeks this traveller has visited twenty-four places

within the district, all but two of which are mission stations, many of them connected with Bishop Williams and Bishop McKim and their companions and helpers in the past. There are to be found in these stations missionaries like Dr. Laning, Miss Bull and Mr. Dooman, who are among the veterans and whose association with the mission goes back far beyond the years of the present episcopate; but number them all, bishop, priests, deacons, catechists, laymen and lay-women serving together in this ministry, and how few they are!



THE WOMEN AND CHILDREN AT KISHAWADA

This letter is written on the ninth anniversary of the day on which the Church took from the mission in China a man who had given sixteen years of service there, and sent him to this duty in Japan. In those nine years he has acquired such use of the language as makes him ready in reading and speaking, and gives him that standing and weight which nothing but a grasp of the nation's tongue can give. In the city of Kyoto, whose name the Church selected for his diocese, he is working toward a clear and definite end. There he would establish those things which will aid his people in the upbuilding of their faith and of their Christian character, which many a thoughtful Japanese knows nothing in the world but the Church of Christ can give.

By the side of the bishop's house stands the building where the business of the diocese is carried on, and where in his own chapel morning prayer is said in English. Beside it the ground is staked out for the erection of a Japanese building in which Japanese guests are to be received—sometimes the clergy, sometimes the catechists, again the women of the Auxiliary. There, in counsel with their bishop, work will be planned, methods devised, principles be strengthened, the unity of the Body realized more and more. The girls' school near by, brought up to the government standards, will send forth an increasing number of intelligent and useful Christian women; the Church Training-school will train the selected ones from school and parish and mission throughout the diocese, to be better helpers in the music and services, in Sunday-school, in women's meetings, in all that Christian women in the Church can do. As Holy Trinity Church shelters girl students and sets them on the way of Christian living, so St. Mary's will work for the young men, and both in time may be fed from student hostels in the care of laymen and women from the Church at home. For it is the bishop's hope and prayer that Kyoto may be the centre of the diocese, not in name only but in reality, setting forth before the

weakest mission at the district's extremest point what Christ has in His Church for them, and how they, in their isolation and their poverty, may be filled with His Life and live according to His Divine plan.

Again and again, as we went from mission to mission, the resident priest, deacon or catechist, or the visiting missionary would present a class for confirmation. A young wife whom her Christian husband has instructed will kneel before the bishop, or a blind girl who, from her poor Christian home, finds her chief joy in the services of the Church. A woman attends her husband to the chancel rail and waits to go back with him to his seat. Sometimes women come forward with repeated bows; often men and women slip their sandals from their feet as they stand there for the first time on the chancel steps. The place is bare and poor and destitute of almost every sign of the beauty of holiness, but Bible words come to mind, as one sees this exhibition of respect so natural in an Eastern land: "Reverence My sanctuary"; "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground."

And as one sees these classes, numbering from one to eight and ten, and hears of men and women in them, teachers, lawyers, judges, students, occupying positions where their influence may tell for much, one feels all the more strongly the necessity of reinforcements such as the workers in Osaka asked for when they sent the Secretary of the Auxiliary to review the need as it appeared to them.

Not only the men, clerical and lay, whom the bishop calls for are wanted, but women to help them and the clergy and catechists already in the field, to show these new communicants how each one may serve in his own place; how God's House may be ordered for a more reverent service; how His worshippers may become more familiar with their parts; how Sunday-school children may be better taught and trained, and women's meetings become more practical and



THE AUXILIARY AT KUWANA

more spiritual both; how Prayer Book as well as Bible may be unfolded, and the history of Christ's Church revealed to the members of the infant Church of Japan; how the secrets of Christian living and Christian giving may be more and more understood and followed.

Such work as this the bishop and his clergy and lay people long to see done. Kyoto and Osaka, Wakayama and Nara have not all of it they crave; Fu Kui and Kanazawa and Miyadzu and Otsu and Takata all long for more. It would be some small return for the many kindnesses shown her by the bishop and his family and his people, clerical and lay, Japanese and foreign, if any words of the Travelling Secretary might lead even one young man or woman to think that in the District of Kyoto might be found reward sufficient for a life-time task. Only, the worker must be sincere, pure of life, truthful in word and deed; he must know in Whom he believes, and be ready and able to show and teach the Risen and Ascended Life of Christ to a people who have acquired much of the

fruit of Christian civilization without having within themselves the seed from which Christian civilization sprang. And to such a man or woman the reward is sure. As one of the Kyoto workers testified from his own experience: "Win the affection and confidence of a Japanese and he will trust you implicitly, and it is worth all you have given up to gain that one."

S.-S. Lutzow, China Sea.

CONFERENCE OF DIOCESAN OFFICERS

THE April Conference will be held on Thursday, April 15. As it is the last conference of the season it will be given to a general review of the winter's work and suggestions for the future. All officers who have questions or topics which they would like discussed, are asked to send them to the Church Missions House as soon as possible.

Episcopal Theological School Cambridge, Mass.

FACULTY

Rev. George Hodges, D.D., D.C.L., Dean

Homiletics and Pastoral Care, and Liturgics

Rev. P. H. Steenstra, D.D. (Emeritus)

Interpretation of the Old Testament

Rev. Henry Sylvester Nash, D.D.

Interpretation of the New Testament

Rev. Maximilian Lindsay Kellner, D.D.

Old Testament Languages

Rev. Edward Staples Drown, D.D.

Systematic Theology

Rev. Philip M. Rhineland

Religions and Mission

Rev. Henry Bradford Washburn

Ecclesiastical History

Mr. Robert A. Woods

Sociology

Mr. William Alden Paull

Music and Reading

Access without charge to Harvard University libraries and many courses of special lectures. Men prepared to meet present problems, theological and social. Opportunities for city mission work in Boston under experienced direction. For Catalogue or other information apply to the DEAN.

The General Theological Seminary

Chelsea Square, N. Y. City

The Very Rev. Wilford L.

Robbins, D.D., LL.D., Dean

This is the only Seminary under the control of the General Convention of the Episcopal Church.

The regular Course of three years covers a thorough study of all the usual departments of Theological training, and Students, after the first year, may specialize in certain Departments.

Students may, without extra charge, under the advice of the Dean and Faculty, attend certain courses at Columbia University.

Scholarship aid is given when needed.

For details address

THE DEAN,

1 Chelsea Square.

JUST PUBLISHED

THE SUNDAY-SCHOOL TEACHERS' MANUAL

Designed as an Aid to Teachers in Preparing Sunday-school Lessons

Edited by **REV. WILLIAM M. GROTON, S.T.D.**

Price, \$1.00 Net
Postpaid, \$1.14

CONTENTS

PRINCIPLES AND METHODS OF SUNDAY-SCHOOL TEACHING—By the Rev. Llewellyn N. Caley, B.D.

THE TRAINING OF THE TEACHER—By the Rev. George Hodges, D.D., D.C.L.

THE OLD TESTAMENT—By the Rev. Alford A. Butler, D.D.

THE LIFE OF OUR LORD JESUS CHRIST—By the Rt. Rev. A. C. A. Hall, D.D., LL.D.

THE NEW TESTAMENT—By the Rev. Charles Carroll Edmunds, M.A., B.D.

THE HISTORY OF THE CHURCH—By the Rev. Hosea W. Jones, D.D.

A BRIEF INTRODUCTION TO THE HISTORY AND CONTENTS OF

THE BOOK OF COMMON PRAYER

By the Rev. Lucien Moore Robinson, S.T.D.

THE CREEDS—By the Rev. William M. Groton, S.T.D.

THE THEOLOGY OF THE CATECHISM—By the Rev. Richard W. Micou, M.A., D.D.

CHURCH GOVERNMENT—By the Rt. Rev. Cameron Mann, D.D.

CHRISTIAN DEFENSE—By the Rev. William Porcher DuBose, D.D., M.A., LL.D.

It is hoped that this Manual will meet the needs of the Sunday-school teacher. Its purpose is not only to furnish instruction in approved methods of preparing and teaching the lesson, but also to impart the information concerning the Scriptures and the Church, which often lies beyond his immediate reach. The various articles contained in it have been reduced to as small a compass as the usefulness of the book will permit, and each author is responsible only for the matter contained in his own production.

GEORGE W. JACOBS & CO., 1216 Walnut St., Philadelphia

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China, Japan, Mexico and Cuba; also work in the Haitian Church and in Brazil; in forty dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-eight bishops, and stipends to 1,530 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following from February 1st, to March 1st, 1909.

* Lenten and Easter Offering from the Sunday-school Auxillary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxillary.

Home Dioceses

Alabama

Ap. \$151.35

ANNISTON—Grace: Gen.....	113 00
AVONDALE—Christ Church: Gen.....	10 00
CAMDEN—St. Mary's: Gen.....	90
CARLOWVILLE—St. Paul's: Gen.....	45
FLORENCE—Trinity Church: Gen.....	3 00
MARION—St. Wilfrid's: Gen.....	9 00
OAK GROVE—St. Andrew's: Gen.....	5 00
UNIONTOWN—Holy Cross: Gen.....	10 00

Albany

Ap. \$310.79; Sp. \$102.50

ALBANY—St. Peter's: Frn.....	112 87
Kate G. Child, Sp. for Bishop Restarick, Honolulu, \$5; Sp. for Bishop Brooke, Oklahoma, \$5; work among poor whites, Asheville, \$5; Gen., \$5. Dan Mather, Sp. for Bishop Rowe, Alaska.....	20 00
AMSTERDAM—St. Ann's: Gen.....	5 00
FORT EDWARD—St. James S. S.*: Gen.....	7 65
KINDERHOOK—St. Paul's: Dom. and Frn.....	50
LAKE PLACID—St. Eustace and St. Hubert's at Newman: Frn.....	11 61
LANSINGBURGH—Trinity Church: Gen.....	10 81
ONEONTA—Mrs. H. G. Bishop, Sp. for Tsu property, Kyoto.....	80 00
PLATTSBURGH—Trinity Church: Frn.....	1 00
SCHENECTADY—St. George's: St. Mary's Guild, Oklahoma.....	29 30
SIDNEY—St. Paul's: Gen.....	5 00
TICONDEROGA—Church of the Cross: Gen.....	14 95
TROY—St. Luke's: Dom., \$5.10; Gen., \$2.50.....	20 00
UNADILLA—St. Matthew's S. S.*: Gen.....	7 60
WARRENSBURGH—Holy Cross S. S.: Sp. for Rev. R. E. Wood, Wuchang, Hankow.....	50
	6 50

MISCELLANEOUS—O. L. Hasey, Sp. for Rev. D. T. Huntington's work in Ichang, Hankow.....

50 00

"Friends," Sp. for Rev. D. T. Huntington's work in Ichang, Hankow...

30 00

Arkansas

Sp. \$1.00

MARIANNA—Dudley S. Clarke, Sp. for Church Extension Fund, Porto Rico. 1 00

Atlanta

Ap. \$29.26; Sp. \$13.00

COLUMBUS—St. Mary's: Gen.....	8 76
MACON—Christ Church S. S.*: Gen...	50
MISCELLANEOUS—Babies' Branch, Akita Kindergarten, Tokyo, \$2; Angelica Church Hart Day-school, Wuchang, Hankow, \$2; "Little Helpers" Day-school, Shanghai, \$2; missionary teacher, Kyoto, \$2; missionary teacher, Alaska, \$3; missionary teacher, Porto Rico, \$2; missionary teacher, West Africa, \$2; Indian School, South Dakota, \$2; Gen., \$3; Sp. for hospital work among children, Alaska, \$4; Sp. for Domestic Missionary font, \$5; Sp. for Emergency Fund, White Rocks, Utah, \$1; Sp. for children's ward, Chinese Annex, St. Luke's Hospital, San Francisco, California, \$2; Sp. for "Little Helpers" bed, St. Agnes's Hospital, Raleigh, North Carolina, \$1.....	33 00

California

Ap. \$43.00; Sp. \$9.00

BERKELEY—"K. P. H." Gen.....	10 00
BURLINGAME—St. Matthew's School Chapel: Gen.....	6 00
MODESTO—Miss Rose H. Lane, Gen.....	2 00
OAKLAND—Wo. Aux., Mrs. D. H. Ward, Gen.....	25 00

MISCELLANEOUS—Wo. Aux., Sp. for rebuilding mission, Sagada, Philippine Islands..... 9 00

Central New York.

Ap. \$496.43; Sp. \$64.10

BALDWINVILLE—Grace: Bishop's Study Class, Arizona..... 25
BINGHAMTON—Christ Church S. S.: Sp. for Rev. D. T. Huntington's Trade School, Ichang, Hankow..... 6 72
Trinity Church S. S.: Sp. for Rev. D. T. Huntington's Trade School, Ichang, Hankow..... 8 57
CLINTON—St. James's: Frn., \$12.38; Gen., \$35..... 47 38
GREENE—Zion: Frn., \$5.44; Sp. for Rev. W. S. Claiborne, St. Andrew's Industrial School, Sewanee, Tennessee, \$5.44..... 10 88
HAMILTON—St. Thomas's: Frn..... 2 58
ITHACA—St. John's: Gen..... 152 34
MORAVIA—St. Matthew's: Gen..... 20 00
ONEIDA—St. John's: Dom., \$8; Frn., \$7.25..... 15 25
ONONDAGA CASTLE—Church of the Good Shepherd: Indian..... 51
OWEGO—St. Paul's: Gen..... 6 90
PULASKI—St. James's: Dom., \$7.50; Frn., \$2.99..... 10 49
UTICA—Calvary: Frn., \$44.50; S. S., Sp. for Mann Memorial Hall, St. John's University, Shanghai, \$8.37. Sunday-schools of the City of Utica, Gen..... 52 87
WATERVILLE—Grace: Gen..... 26 11
WESTMORELAND—Gethsemane: Dom., \$5; Sp. for True Light Church, Tokyo, \$5..... 9 63
MISCELLANEOUS—Junior Aux., Gen... 150 00
Third District, Junior Aux., Sp. for Chinese baby, Sylvia, St. Mary's Orphanage, Shanghai..... 30 00

Central Pennsylvania

Ap. \$286.15; Sp. \$119.89

ALLENTOWN—John I. Rornig, Gen..... 9 00
DRIFTON—St. James's: Wo. Aux., Sp. for Alaskan Hospital Fund..... 10 00
HAZLETON—St. Peter's S. S.: Gen..... 2 12
LEBANON—St. Luke's: Wo. Aux., Sp. for Grace Church, Tacoma, Olympia..... 1 00
MILFORD—Church of the Good Shepherd: Wo. Aux., Sp. for Bishop Van Buren, Porto Rico..... 10 00
OLYPHANT—St. George's: Gen..... 5 13
POTTSVILLE—Trinity Church: Dom., \$100; Frn., \$100..... 200 00
READING—St. Mary's Chapel: Gen... 42 90
Rev. Benjamin F. Thompson, Sp. for Nevada..... 5 00
SCRANTON—St. John's: Sp. for Mann Memorial Hall, Shanghai..... 3 31
St. Luke's: Frn., \$25; Gen., \$1; Wo. Aux., Sp. for Bishop Robinson, Nevada, \$5; S. S., Sp. for Mann Memorial Hall, Shanghai, \$14.58... 45 58
Wo. Aux., Scranton Archdeaconry, Sp. for Bishop Robinson, Nevada... 40 00
STROUDSBURG—Christ Church S. S.: Gen..... 1 00
WILKES-BARRE—St. Stephen's: Wo. Aux., Sp. for Bishop Robinson, Nevada..... 25 00
MISCELLANEOUS—Wo. Aux., "A Member," Sp. for Bishop Robinson, Nevada..... 6 00

Chicago

Ap. \$639.10; Sp. \$1,000.00

CHICAGO—Calvary: Wo. Aux., Gen... 1 00
Christ Church: Wo. Aux., Gen..... 5 00
Epiphany: Choir Boys' S. S., Day-

school for Boys, Ichang, Hankow... 6 22
St. Barnabas's: Gen..... 28 24
St. Paul's-by-the-Lake: \$81, S. S., \$7.50, Gen..... 88 50
James L. Houghteling, Sp. for Bishop Brent, Philippine Islands, at his discretion..... 1,000 00
EVANSTON—St. Luke's: Frn., \$1.50; Dom. and Frn., \$31.94..... 33 41
St. Mark's: Dom. and Frn..... 150 45
LAKE FOREST—Church of the Holy Spirit: Gen..... 219 45
OAK PARK—Grace: Gen., \$54.15; Wo. Aux., "Harriet Gustorf" scholarship, St. Mary's Hall, Shanghai, \$40.... 94 15
MISCELLANEOUS—Offering at sectional meeting, Wo. Aux., at Church of the Mediator, Morgan Park, Gen..... 12 65

Colorado

Ap. \$182.44

BUENA VISTA—Grace: Gen..... 3 59
CANON CITY—Christ Church: Gen... 100 00
COLORADO CITY—Church of the Good Shepherd: Dom. and Frn..... 5 00
COLORADO SPRINGS—Grace: Alaska... 34 17
CRIPPLE CREEK—St. Andrew's: Dom. and Frn..... 20 00
DENVER—St. Barnabas's: Junior Aux., Gen..... 7 02
FLORENCE—St. Alban's: Dom. and Frn..... 2 50
GOLDEN—Calvary: Dom. and Frn... 1 75
LITTLETON—St. Paul's: Dom. and Frn. 2 00
SALIDA—Ascension: Dom. and Frn.... 6 50

Connecticut

Ap. \$1,310.50; Sp. \$2,338.12

ANSONIA—Christ Church: Sp. for work in Ichang, Hankow, \$16; Mr. and Mrs. Charles F. Brookes, Sp. for Church Extension Fund, Porto Rico, \$200..... 216 00
Mrs. Franklin Farrell, Sp. for Church Extension Fund, Porto Rico, 1,000 00
BRIDGEPORT—Calvary: \$2.42, S. S., \$1.62, Gen..... 4 04
St. John's: "Glover Sandford Memorial" scholarship, St. Margaret's School, Tokyo..... 12 50
St. Paul's: Dom. and Frn..... 77 01
BROOKLYN—Trinity Church: Dom... 3 16
CANAAH—Christ Church: Gen..... 25 00
CLINTON—Advent: Gen..... 17 75
DANBURY—St. James's: Gen..... 10 00
EAST HADDAM—Mrs. F. C. H. Wendel, work in Asheville..... 1 00
FARMINGTON—St. James's: Gen..... 12 53
GREENWICH—Christ Church: Sp. for Nevada, \$25; Sp. for Rev. F. S. H. Pott, Shanghai, \$10..... 35 00
HAMDEN—Grace: Dom., \$2.50; Frn., \$2.50..... 5 00
HARTFORD—Christ Church: "A Member," Sp. for Mann Memorial Hall, Shanghai..... 10 00
St. John's: Dom..... 97 27
St. Monica's: Gen..... 3 80
Trinity Church: Dom. and Frn., \$78.51; "Friends," Sp. for Rev. D. T. Huntington's work in Ichang, Hankow, \$511.25..... 589 76
Miss A. C. Bidwell, Gen..... 80
LITCHFIELD—St. Michael's: Gen... 51 70
LITCHFIELD ARCHDEACONRY—Sp. for scholarship, benefit of John B. Elliot, South Carolina..... 50 00
LONG HILL—Grace S. S.: A Class, Sp. for Deaconess Carter, Alaska..... 50
MERIDEN—All Saints' S. S.: Gen... 3 00
St. Andrew's: Frn..... 15 00
MIDDLE HADDAM—Christ Church: Rev. William P. Waterbury, Sp. for salary of Howard Richards, Jr., Wu-

chang, Hankow.....	10 00
MIDDLETOWN — Berkeley Divinity- school, Sp. for Rev. D. T. Hunting- ton's work, Ichang, Hankow.....	15 85
The late Mrs. Elijah K. Hubbard, Sp. for Baguio Boys' School Fund, Philippine Islands.....	250 00
NEW CANAAN— <i>St. Mark's</i> : Gen.....	33 20
NEW HAVEN— <i>Ascension</i> : Gen.....	28 25
<i>St. Paul's</i> : Dom., \$15; Miss Baldwin, \$5, Miss Hollister, \$5, Mrs. F. C. Rowland, \$1, Sp. for Church Exten- sion Fund, Porto Rico.....	26 00
Women's Church Missionary Associa- tion, for Deaconess Deane's work in Alaska.....	10 00
William H. Williams, Sp. for Church Extension Fund, Porto Rico, Miss Shipman, Sp. for Anking Fund, Hankow.....	25 00
NEW MILFORD—Mrs. C. E. Wright, Dom., \$20; Frn., \$20.....	10 00
NORWICH— <i>St. Andrew's</i> : Dom. and Frn.....	40 00
<i>Trinity Church S. S.</i> : Sp. for Rt. Rev. Robert L. Paddock, of Easton, Ore- gon.....	3 69
PLYMOUTH— <i>St. Peter's</i> : Gen.....	5 50
PUTNAM— <i>St. Philip's Mission S. S.</i> : Gen.....	15 19
ROXBURY— <i>Christ Church</i> : Gen.....	50
SAYBROOK— <i>Grace</i> : Gen.....	10 00
SEYMOUR— <i>Trinity Church</i> : Sp. for Church Extension Fund, Porto Rico, \$31.02, S. S., 45 cts., Gen.....	23 50
STAMFORD— <i>St. John's</i> : Dom., \$200; Colored, \$100; Indian, \$100; Miss Elizabeth M. Brown, Sp. for salary of Howard Richards, Jr., Boone College, Wuchang, Hankow, \$10....	31 47
Miss E. D. Ferguson, Sp. for Boone College Fund, Wuchang, Hankow, \$25; Sp. for salary of Mr. Howard Richard, Wuchang, Hankow, \$50....	410 00
WAREHOUSE POINT— <i>St. John's</i> : Frn....	75 00
WASHINGTON— <i>St. John's</i> : Gen.....	54 40
WATERBURY — <i>St. John's</i> : Dom., \$88.16; Frn., \$94.49.....	2 38
WATERVILLE— <i>St. Paul's</i> : Dom. and Frn.....	182 65
WEST HARTFORD— <i>St. James's</i> : Frn....	8 22
WESTPORT— <i>Holy Trinity Memorial</i> : Gen.....	15 00
WINDSOR— <i>Grace S. S.</i> : Sp. for chil- dren's ward, St. Luke's Hospital, Ponce, Porto Rico.....	50 00
MISCELLANEOUS—Wo. Aux., Sp. for Rev. D. T. Huntington's work in Ichang, Hankow.....	6 00
	66 00

Dallas

Ap. \$55.00; Sp. \$39.30

DALLAS— <i>St. Matthew's S. S.</i> : Sp. for Mann Memorial Hall, Shanghai....	15 00
FORT WORTH— <i>St. Andrew's</i> : Junior Aux., No. 1, hospital work, Alaska..	30 00
<i>Trinity Church S. S.</i> : Sp. for Mann Memorial Hall, Shanghai.....	24 30
TEXARKANA— <i>St. James's</i> : Gen.....	25 00

Delaware

Ap. \$261.98; Sp. \$115.00

CLAYTON— <i>Trinity Church</i> : Gen.....	5 49
MILLSBORO— <i>St. Mark's</i> : Gen.....	10 00
TRINITY— <i>Trinity Church</i> : Gen.....	5 00
WILMINGTON— <i>Holy Trinity Church</i> : Gen.....	20 10
<i>St. Andrew's</i> : Dom., \$130; "A Thank- offering," Allakaket, St. John's-in- the-Wilderness, Alaska, \$3.....	133 00
<i>Trinity Church</i> : Dom., \$88.39; Sp. for District of Western Colorado, \$115.	203 39

Duluth

Ap. \$14.50

BEND OF THE RIVER— <i>St. Philip's</i> : Gen.....	2 50
FERGUS FALLS— <i>St. James's</i> : Work in Alaska.....	7 00
TWIN LAKES—Indian, Gen.....	5 00

East Carolina

Ap. \$108.00; Sp. \$10.00

AURORA— <i>Chapel of the Cross</i> : Gen..	10 00
BATH— <i>St. Thomas's</i> : Gen.....	2 55
BEAUFORT— <i>St. Paul's</i> : Gen.....	5 59
BONNERTON— <i>St. John's S. S.*</i> : Gen..	50
EDENTON— <i>St. Paul's S. S.</i> : Lepers, \$5; Sp. for earthquake sufferers, Italy, \$10.....	15 00
EDWARD— <i>Church of the Redeemer</i> : Gen.....	10 00
FAYETTEVILLE— <i>St. John's</i> : Gen.....	4 00
KINSTON— <i>St. Mary's S. S.</i> : Gen.....	3 00
LENOIR Co.— <i>Holy Innocents'</i> : Gen.....	5 01
MURFREESBORO— <i>St. Barnabas's</i> : Wo. Aux., Priory School, Honolulu.....	1 00
NEW BERNE— <i>Christ Church</i> : Wo. Aux., Gen.....	10 00
PLYMOUTH— <i>Grace</i> : Wo. Aux., Gen..	1 00
ROPER— <i>St. Luke's</i> : Wo. Aux., \$1; Babies' Branch, \$1; Priory School, Honolulu.....	2 00
TRENTON— <i>Grace</i> : Gen.....	3 05
VANCEBORO— <i>St. Paul's</i> : Wo. Aux., Gen.....	50
WASHINGTON— <i>St. Peter's</i> : Gen.....	22 80
WILLIAMSTON— <i>Advent</i> : Wo. Aux., Priory School, Honolulu, \$2; Gen., \$5.....	7 00
WILMINGTON— <i>St. John's</i> : Junior Aux., Gen.....	7 00
WINDSOR— <i>St. Thomas's</i> : Junior Aux., Gen.....	3 00
MISCELLANEOUS — (In Memoriam), Bishop Watson, Gen.....	5 00

Easton

Ap. \$65.50; Sp. \$1.00

DORCHESTER Co. — <i>Great Choptank Parish, Christ Church</i> : Gen.....	38 50
WORCESTER Co.— <i>All Hallows' S. S.</i> (Snow Hill): Sp. for Mann Memori- al Hall, Shanghai.....	1 00
<i>Worcester Parish</i> : Dom. and Frn., \$14.85; Frn., for Bishop Funsten's work in Idaho, \$5; for Bishop Kin- solving's work in Brazil, \$5.....	24 85
<i>St. Paul's-by-the-Sea</i> : Gen.....	2 15

Florida

Ap. \$25.00

MONTICELLO— <i>Christ Church</i> : Gen....	25 00
--	-------

Fond du Lac

Ap. \$69.71

BIG SUAMICO— <i>St. Paul's</i> : Gen.....	1 13
FOND DU LAC— <i>St. Michael's</i> (North): Frn.....	1 37
<i>St. Paul's Cathedral</i> : Gen.....	47 95
MANITOWOC— <i>St. James's</i> : Gen.....	1 50
MARSHFIELD— <i>St. Alban's</i> : Gen.....	17 76

Georgia

Ap. \$70.06

DARIEN— <i>St. Andrew's</i> : (of which Ap- portionment, 1907-08) Gen.....	55 00
SAVANNAH— <i>Savannah S. S.</i> : Gen...	15 06

Harrisburg

Ap. \$20.95; Sp. \$2.00

COUDERSPORT— <i>Christ Church</i> : Gen...	5 45
--	------

SHAMOKIN— <i>Trinity Church</i> : Gen.....	6 59
WILLIAMSPORT— <i>Trinity Church S. S.</i> : Gen.	8 91
C. La Rue Munson, Sp. for Church Extension Fund, Porto Rico.....	2 00

Indianapolis

Ap. \$113.94

ANDERSON— <i>Trinity Church</i> : Dom....	5 35
BEDFORD— <i>St. John's</i> : Gen.....	27 00
FRANKFORT— <i>St. Luke's</i> : Dom., \$1.50; Frn., \$1.50.....	3 00
INDIANAPOLIS— <i>Grace Cathedral</i> : Frn.	51 60
<i>St. David's</i> : Gen.....	3 80
<i>St. Luke's Mission</i> : Frn.....	2 19
<i>St. Paul's</i> : Gen.....	21 00

Iowa

Ap. \$111.38

BOONE— <i>Grace</i> : Gen.....	6 10
DAVENPORT— <i>Grace Cathedral S. S.*</i> : Gen.	50
DECORAH— <i>Grace</i> : Dom.....	3 35
DES MOINES— <i>St. Paul's</i> : Gen.....	9 88
INDEPENDENCE— <i>St. James's</i> : Gen....	5 00
IOWA CITY— <i>Trinity Church</i> : \$6.10, S. S., \$3, Dom.....	9 10
MOVAR— <i>St. Andrew's</i> : Gen.....	3 80
MUSCATINE— <i>Trinity Church</i> : Porto Rico	70 65
SHEMANDOAH — <i>St. John's Mission</i> : Gen.	3 00

Kansas

Ap. \$104.81

ELGIN— <i>Grace</i> : Gen.....	75
GIRARD— <i>St. John's</i> : Gen.....	1 45
INDEPENDENCE— <i>Epiphany</i> : Gen.....	11 80
KANSAS CITY— <i>Ascension</i> : Gen.....	2 50
TOPEKA—Collection at Seventh Mis- sionary Council, Gen.....	54 51
WAKEFIELD— <i>St. John's</i> : Gen.....	7 75
WINFIELD— <i>Grace</i> : \$25, S. S., \$1.05, Gen.	26 05

Kansas City

Ap. \$267.64; Sp. \$1.00

BLACKBURN— <i>Mediator</i> : Gen.....	1 84
BRUNSWICK— <i>St. Paul's</i> : Gen.....	2 00
CARTHAGE— <i>Grace</i> : Gen.....	60 00
KANSAS CITY— <i>St. Augustine's</i> : Gen....	20 00
<i>St. John's Mission</i> : Dom., \$18; S. S., Gen., \$2.20.....	20 20
<i>St. Mark's</i> : \$4.45; Gen., \$63.02.....	67 47
<i>St. Mary's</i> : Wo. Aux., Gen.....	5 00
<i>Trinity Church</i> : \$25, Junior Aux., \$15, Gen.....	40 00
LAMAR— <i>Trinity Church</i> : Gen.....	2 00
SPRINGFIELD— <i>Christ Church</i> : Gen.....	15 32
ST. JOSEPH— <i>Christ Church</i> : Frn., \$7.39; Junior Aux., China, \$5.....	12 39
Edward N. Millan, Sp. for Church Extension Fund, Porto Rico.....	1 00
MISCELLANEOUS—Wo. Aux., Gen.....	21 42

Kentucky

Ap. \$118.15; Sp. \$4.00

HENDERSON— <i>St. Paul's S. S.*</i> : Gen..	50
HOPKINSVILLE— <i>Church of the Good Shepherd</i> : Gen.....	10 00
LOUISVILLE— <i>Christ Church Cathedral</i> : Frn., \$35; Junior Aux., Gen., \$15..	50 00
<i>Epiphany</i> : Gen.....	15 00
<i>Grace</i> : Wo. Aux., Gen.....	9 65
<i>St. Andrew's</i> : Junior Aux., Gen., \$15; Wo. Aux., Sp. for cathedral site, Manila, Philippine Islands, \$4.....	19 00
<i>St. Peter's</i> : (Apportionment, 1907- 08) Gen.....	15 00
UNIONTOWN—"J. H. D., Gen.....	3 00

Lexington

Ap. \$63.35

LEXINGTON— <i>Christ Church Cathedral</i> : Gen.....	60 00
<i>St. Andrew's</i> : Gen.....	3 35

Long Island

Ap. \$2,901.11; Sp. \$491.80

ASTORIA— <i>St. George's</i> : Wo. Aux., Sp. for Domestic Contingent Fund.....	1 00
"Friends," Sp. for school at Anvik, Alaska	8 50
BAY SHORE— <i>St. Peter's S. S.</i> : Frn....	2 43
BROOKLYN— <i>Ascension</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Au- gustine's School, Raleigh, North Carolina	1 00
<i>Christ Church S. S.</i> (Bay Ridge): Dom. and Frn., \$80.58; Sp. for Mann Memorial Hall, Shanghai, \$5; Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Ral- eigh, North Carolina, \$1.....	86 58
<i>Christ Chapel</i> : Gen.....	10 00
<i>Church of the Good Shepherd</i> : Dom. and Frn., \$128.15; Wo. Aux., Sp. for sewing-teacher's salary, St. Augus- tine's School, Raleigh, North Caro- lina, \$5; Sp. for one day's support, St. Agnes's Hospital, Raleigh, North Carolina, \$5; Sp. for Arkansas Church Building Fund, \$4.....	142 15
<i>Grace</i> (Heights): Wo. Aux., "F. M. D. Memorial" bed, St. James's Hospital, Anking, Hankow, \$50; St. Luke's Hospital, Tokyo, \$4; Sp. for work of Rev. J. F. Porter, Tampa, Florida, \$25	79 00
<i>Holy Apostles'</i> : Dom., \$7.50; Frn., \$7.50; Gen., \$10.....	25 00
<i>Holy Trinity Church</i> : Wo. Aux., Bishop Brent's work in Philippines, \$100; Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$5.....	105 00
<i>Incarnation</i> : "A Friend of Missions," Gen., \$10; Wo. Aux., Sp. for "Emma A. Wager" scholarship, Valle Crucis, Asheville, \$10; Sp. for sewing- teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$5; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$5.....	30 00
<i>St. Alban's</i> (Canarsie): Dom. and Frn.	23 93
<i>St. Ann's</i> : Frn., \$2,058.76; China, \$5; Japan, \$5; Africa, \$5; Mexico, \$4; Cuba, \$4; Brazil, \$4; Haiti, \$4; Wo. Aux., Sp. for Bishop Robinson, Nevada, Church Building Fund, \$50; Sp. for Rectory Fund, \$243.30....	2,383 06
<i>St. Augustine's S. S.*</i> : Gen.....	25 00
<i>St. Bartholomew's</i> : Wo. Aux., Bishop Rowe's work, Alaska.....	2 00
<i>St. George's</i> : Wo. Aux., Sp. for sewing- teacher's salary, St. Augustine's School, Raleigh, North Carolina....	3 38
<i>St. James's</i> : Wo. Aux., Sp. for sewing- teacher's salary, St. Augustine's School, Raleigh, North Carolina....	1 00
<i>St. John's</i> : Wo. Aux., Rev. E. H. Well- man's work, Spokane, \$2; Arch- deacon Stuck's work, Alaska, \$2; Junior Aux., China, \$2.....	6 00
<i>St. Mary's</i> : Wo. Aux., Sp. for sewing- teacher's salary, St. Augustine's School, Raleigh, North Carolina....	2 00
<i>St. Paul's</i> (Flatbush): Frn., \$156.95; Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Ral- eigh, North Carolina, \$5.10.....	162 05
<i>St. Peter's</i> : Wo. Aux., Sp. for sewing- teacher's salary, St. Augustine's School, Raleigh, North Carolina....	1 52

EAST HAMPTON— <i>St. Luke's</i> : Wo. Aux., in memory of Rosamond Hobart, St. Mary's Hall, Shanghai.....	50 00
Miss Alicia J. Boyle, Gen.....	10 00
FLUSHING— <i>St. George's</i> : Frn., \$65.60; Wo. Aux., Sp. for one day's support, St. Agnes's Hospital, Raleigh, North Carolina, \$5.....	70 60
JAMAICA— <i>Grace</i> : Gen.....	22 00
PORT JEFFERSON— <i>Christ Church</i> : Gen. 17 71	
ROSLYN— <i>Trinity Church S. S.</i> : Gen....	20 00
MISCELLANEOUS—William G. Low, Sp. for a church in Goldfield, Nevada..	100 00
Wo. Aux., "A Communicant," for Cape Mount, Africa.....	2 00

Los Angeles

Ap. \$927.37; Sp. \$30.00

LONG BEACH— <i>St. Luke's</i> : Dom. and Frn.....	82 98
LOS ANGELES— <i>St. John's</i> : China, \$10; Dom. and Frn., \$165.....	175 00
<i>St. Paul's</i> : Dom. and Frn.....	326 55
PASADENA — <i>All Saints'</i> : Dom. and Frn., \$142.29; Young Woman's Branch, Wo. Aux., Sp. for Bishop Spalding, for medicines or other supplies for Indians, White Rocks, Utah, \$10.....	152 29
POMONA— <i>St. Paul's S. S.</i> : China, \$10; Sp. for Miss Thackara's work, Ari- zona, \$20.....	30 00
SAN DIEGO— <i>St. Paul's</i> : Gen.....	54 75
SANTA BARBARA— <i>Trinity Church</i> : Gen.	135 80

Louisiana

Ap. \$68.16; Sp. \$0.75

BUNKIE— <i>Calvary</i> : Dom. and Frn....	2 25
HAMMOND— <i>Grace Memorial</i> : Gen....	5 00
LAKE PROVIDENCE— <i>Grace</i> : Dom. and Frn.....	10 40
NEW ORLEANS— <i>Christ Church</i> : Junior Aux., <i>St. John's</i> University, Shang- hai.....	4 90
<i>St. Andrew's</i> : Dom. and Frn.....	23 86
ST. FRANCISVILLE— <i>Grace S. S.</i> : Gen.. 1 75	
SLAUGHTER—Mrs. E. S. Mills, Sp. for oil for the "Pelican," Alaska.....	75
MISCELLANEOUS—Babies' Branch, sup- port of Tuma Ozawa, St. Agnes's School, Kyoto.....	20 00

Maine

Ap. \$30.00

MISCELLANEOUS—Wo. Aux., Gen.....	30 00
----------------------------------	-------

Marquette

Ap. \$12.50

ISHPEMING—"F. S. H." <i>St. John's</i> College, Tokyo.....	3 00
NEGAUNEE— <i>St. John's</i> : Support of Rev. Mr. Ancell, Shanghai.....	9 50

Maryland

Ap. \$903.22; Sp. \$164.02

ANNE ARUNDEL Co.— <i>All Hallows' Par- ish</i> : Gen.....	5 00
BALTIMORE— <i>Church of the Ascension</i> S. S.: Missionary Society, Sp. for Church Extension Fund, Porto Rico.	25 00
<i>Emmanuel Church</i> : Wo. Aux., Dom., \$150; Frn., \$150.....	300 00
<i>Grace</i> : \$343.18, Miss Edith Duer, \$10, Gen.....	353 18
<i>St. Andrew's</i> : Frn., \$39.47; S. S., Sp. for Mann Memorial Hall, <i>St. John's</i> University, Shanghai, \$7.29.....	46 76
<i>St. Barnabas's</i> : "A Member," Sp. for Mann Memorial Hall, <i>St. John's</i> University, Shanghai.....	10 00

<i>St. Bartholomew's</i> : Dom. and Frn....	46 44
<i>St. Luke's</i> : Wo. Aux., Gen.....	20 00
<i>St. Paul's Parish</i> : Box No. 6,406 (In Memoriam) "L. C. A." Dom.....	5 00
BALTIMORE Co.— <i>Church of the Holy</i> <i>Comforter</i> (Lutherville): Wo. Aux., Gen.....	15 00
<i>St. John's</i> (Mt. Washington): Dom., \$10; Sp. for Rev. D. T. Huntington, Ichang, Hankow, \$20.68.....	30 68
<i>St. John's</i> (Huntingdon): Gen.....	53 50
<i>St. Mark's</i> (Pikesville): Wo. Aux., Sp. for Birch Coolie, Minnesota.....	5 00
<i>Trinity Church S. S.</i> (Towson): Mis- sionary work in West Virginia.....	11 50
FREDERICK Co.— <i>All Saints'</i> (Fred- erick): Sp. for Rev. D. T. Hunting- ton's work, Ichang, Hankow.....	74 05
<i>Linganora Parish S. S.</i> : Gen.....	50
HARFORD Co.— <i>St. David's S. S.</i> * (Creswell): Gen.....	8 63
<i>St. Mary's S. S.</i> * (Emmorton): Gen.. WASHINGTON Co. (Breadheaville)— Miss Anne P. Maddox, Sp. for Bish- op Brent, Philippine Islands.....	10 00
22 00	
MISCELLANEOUS — Wo. Aux., Miss Mann's work, Tokyo.....	25 00

Massachusetts

Ap. \$6,463.80; Sp. \$1,465.28

BEACHMONT— <i>St. Paul's S. S.</i> : Gen....	1 57
BEVERLY— <i>St. Peter's S. S.</i> : Gen.....	10 00
BEVERLY FARMS— <i>St. John's S. S.</i> : Gen	3 50
BOSTON — <i>All Saints'</i> (Dorchester): Gen.....	200 00
<i>Emmanuel Church</i> : Wo. Aux., "A Member of Woman's Missionary So- ciety," Sp. for Anking Fund, Han- kow.....	200 00
<i>Emmanuel Church</i> (West Roxbury): Gen.....	13 50
<i>Church of the Holy Spirit</i> (Mattapan): Dom., \$35.20; Wo. Aux., Haiti, \$1; San Gabriel, Brazil, \$1; Isle of Pines, Cuba, \$1; Hooker School, Mexico, \$2; S. S., Sp. for Mann Memorial Hall, Shanghai, \$3.45....	43 65
<i>Church of the Messiah</i> : "A Member," Sp. for Anking Fund, Hankow, \$5; S. S., "Bishop Randall" scholarship, St. Elizabeth's School, South Da- kota, \$60.....	65 00
<i>Church of Our Saviour</i> (Roslindale): S. S.,* Gen.....	28 41
<i>St. John the Evangelist's</i> : Missionary Association, "St. John's" scholarship, No. 1, <i>St. John's</i> School, Africa, \$25; "St. John's" scholarship, No. 2, Girls' Training-school, Africa, \$25.....	50 00
<i>St. John's</i> (Charleston): Frn.....	18 12
<i>St. Margaret's</i> (Brighton): S. S.,* Gen.....	11 55
<i>St. Mary's</i> (Dorchester): Wo. Aux., Hooker School, Mexico.....	5 00
<i>St. Paul's</i> : Dom., \$298.56; Indian, \$200; Colored, \$5; Bishop Rowe's work, Alaska, \$5.50; Frn., \$5; Gen., \$866.97; "A Member," Sp. for An- king Fund, Hankow, \$2.....	1,383 03
<i>St. Stephen's</i> : Indian, \$103.18; Col- ored, \$103.17.....	206 35
<i>Trinity Church</i> : Dom., \$16; Frn., \$2,562.49; China, \$277; Japan, \$250; Sp. for Bishop Mann, North Dakota, \$100; Sp. for Bishop Res- tarick, Honolulu, \$100; Sp. for Bishop Brent, Philippine Islands, \$100; Sp. for Bishop Scadding, Oregon, \$100; Sp. for white moun- taineers of Tennessee, under Rev. W. S. Claiborne, \$50.....	3,555 49
Mrs. S. Van Renssalaer Thayer, Miss French, Mrs. Eugene V. R. Thayer, A. R. Sargent, Sp. for	

Manila Cathedral, Philippine Islands	100	00	S. S. of Holy Trinity Church (Marlborough): St. Mark's (Southborough), St. Luke's (Hudson), Sp. for building Bacuranas Chapel, Cuba.	7	38
"A Friend," Sp. for Anking Fund, Hankow	100	00			
BROCKTON—St. Paul's: Gen.	37	88			
BROOKLINE—Church of Our Saviour: Wo. Aux., salary of Miss Woodruff, Africa, \$36.50; "A Member," Sp. for Mann Memorial Hall, Shanghai, \$10	46	50			
St. Paul's: Wo. Aux., San Gabriel, Brazil, \$2; Isle of Pines, Cuba, \$2; Haiti, \$1	5	00			
CAMBRIDGE—Christ Church: Frn., \$214.79; Wo. Aux., Haiti, \$2; Hooker School, Mexico, \$4; Isle of Pines, Cuba, \$2; San Gabriel, Brazil, \$2; S. S., Sp. for Anking, Hankow, \$13.85	238	64			
S. S. missionary service held at St. James's (North), Gen.	8	27			
Through Mrs. Benjamin Vaughan, Sp. for Manila Cathedral site, Philippine Islands	40	00			
CHELSEA—St. Luke's: Wo. Aux., Isle of Pines, \$2; S. S., Gen., \$4.07	6	07			
COHASSET—St. Stephen's: Woman's Guild, Sp. for Miss Woods's work, Fort Yukon, Alaska, \$25; Wo. Aux., Haiti, \$2; San Gabriel, Brazil, \$2; Isle of Pines, Cuba, \$2; Hooker School, Mexico, \$2	35	00			
CONCORD—Trinity Church S. S.: Gen.	2	67			
DANVERS—Calvary S. S.: Bishop Brent's work, Philippine Islands	1	50			
FALL RIVER—St. James's S. S.: Sp. for Mann Memorial Hall, Shanghai	6	20			
FALMOUTH—St. Barnabas's: Gen.	168	73			
GROTON AND AYER—St. Andrew's: Gen.	28	26			
HAVENHILL—St. John the Evangelist's: Gen.	8	25			
LAWRENCE—St. John's S. S.: Sp. for Mann Memorial Hall, Shanghai	2	40			
LYNN—St. Stephen's: Gen. (of which S. S.,* 50 cts.)	88	58			
MALDEN—St. Luke's: Dom. and Frn.	22	25			
MELROSE—Trinity Church: Wo. Aux., Hooker School, Mexico	1	00			
NEW BEDFORD—Grace: Dom.	168	86			
NEWBURYPORT—St. Paul's: "Friends," Sp. for St. Luke's Hospital, Ponce, Porto Rico	500	00			
M. H. Johnston, China	1	00			
NEWTON—Grace: Frn.	33	75			
Church of the Redeemer (Chestnut Hill): Frn.	35	58			
St. Mary's (Lower Falls): Dom., \$5; Frn., \$5; Gen., \$25	35	00			
St. Paul's (Highlands): Dom. and Frn.	16	59			
ROCKPORT—St. Mary's S. S.: Gen.	3	00			
SALEM—Grace: Gen., \$63.60; S. S., Bishop Brent's work, Philippine Islands, \$4.80	68	40			
St. Peter's S. S.: Bishop Brent's work, Philippine Islands	18	70			
SWAMPSCOTT—Holy Name: Gen., \$35; Wo. Aux., Hooker School, Mexico, \$5	40	00			
WALTHAM—Ascension: Gen.	12	00			
Christ Church: Frn.	15	20			
MISCELLANEOUS—Wo. Aux., Lucy Lee Chickering Fund, salary of Miss Woodruff, West Africa, \$20; medical work, Tokyo, \$20; a memorial to Mrs. Charlotte F. Wilson, for support of Bible-woman, Soochow, Shanghai, \$43	83	00			
Wo. Aux., Hooker School, Mexico (of which Mrs. Edward Abbott, \$10, "A Friend," \$10), \$20; "A Friend," San Gabriel, Brazil, \$28.25	48	25			
Committee on work among Colored people, Wo. Aux., Colored work, South Carolina, \$50; Colored work,					
Mississippi, \$50					
Michigan					
Ap. \$588.61; Sp. \$222.50					
ANN ARBOR—St. Andrew's: Dom. and Frn.	100	00			
BAY CITY—Trinity Church: (In Memoriam, "H. F. C."), Wo. Aux., Miss Bull's salary, Kyoto, \$5; Sp. for Bishop Graves, Shanghai, \$10; Wo. Aux., salary of Miss Bull, Kyoto, \$5; "J. H. Johnson" scholarship, St. Andrew's School, Mexico, \$5; Sp. for Foreign Life Insurance Fund, \$5	30	00			
CHEBOYGAN—St. James's: Gen.	54	00			
DETROIT—Christ Church: Wo. Aux., "Harris Memorial" scholarship, St. John's University, Shanghai, \$15; "J. H. Johnson" scholarship, St. Andrew's School, Mexico, \$25; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Mrs. Littell, Hankow, \$5	50	00			
Grace: Wo. Aux., Miss Barbour, Alaska, \$25; Miss Bull's salary, Kyoto, \$10; Sp. for Miss Littell, Hankow, \$5; Sp. for Rev. C. E. Betticher, Alaska, \$5; Mrs. Huntton, Sp. for St. John's Mission, Ketchikan, Alaska, \$5	50	00			
Church of the Messiah: Wo. Aux., Miss Bull's salary, Kyoto, \$3; Sp. for Miss Littell, Hankow, \$5; Sp. for Foreign Life Insurance Fund, \$5	13	00			
St. Andrew's: Wo. Aux., Sp. for Bishop McKim, Tokyo	5	00			
St. James's: St. Mary's Guild, Wo. Aux., salary of Miss Bull, Kyoto, \$10; Sp. for Foreign Life Insurance Fund, \$2; Sp. for Mrs. Littell, Hankow, \$2	14	00			
St. John's: Mrs. Alice B. Craig and sons, work at Soochow, Shanghai, \$25; Wo. Aux., Miss Bull's salary, Kyoto, \$50; "J. N. Blanchard" scholarship, High School, Africa, \$40; "Harris Memorial" scholarship, St. John's University, Shanghai, \$15; "J. H. Johnson" scholarship, Mexico, \$10; Sp. for Miss Grant, Africa, \$10; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Mrs. Littell, Hankow, \$25; Sp. for Bishop Brown, Arkansas, \$50	230	00			
St. Joseph's: Wo. Aux., "Harris Memorial" scholarship, St. John's University, Shanghai, \$3; Miss Bull's salary, Kyoto, \$2; "J. H. Johnson" scholarship, Mexico, \$5.50; Sp. for Foreign Life Insurance Fund, \$2; Sp. for Mrs. Littell, Hankow, \$2.50	15	00			
St. Paul's: Wo. Aux., salary of Miss Bull, Kyoto, \$50; "J. H. Johnson" scholarship, St. Andrew's School, Mexico, \$25; Sp. for Mrs. Littell, Hankow, \$38	113	00			
St. Stephen's: Gen.	3	00			
Trinity Church: Wo. Aux., Miss Bull's salary, Kyoto, \$1; Sp. for Foreign Life Insurance Fund, \$1	2	00			
DEXTER—St. James's: Gen.	6	05			
GRASS LAKE—St. Mary's: Gen., \$7.06; Wo. Aux., salary of Miss Bull, Kyoto, \$2; Sp. for Rev. S. H. Littell, Training-school, Hankow, \$5	14	06			
GROSSE ISLE—St. James's: Wo. Aux., Alaska, \$5; Philippines, \$3; St. Augustine's School, Raleigh, North Carolina, \$5; St. Paul's School,					

Lawrenceville, Southern Virginia, \$5; Gen., \$3; Miss Bull's salary, Kyoto, \$5; "Harris Memorial" scholarship, St. John's University, Shanghai, \$5; "J. H. Johnson" scholarship, Mexico, \$1; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Miss Graves, West Africa, \$3...	40 00
JACKSON— <i>St. Paul's</i> : Wo. Aux., "Harris Memorial" scholarship, St. John's University, Shanghai, \$10; salary of Miss Bull, Kyoto, \$20; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Mrs. Littell, Hankow, \$3	38 00
LANSING— <i>St. Paul's</i> : Wo. Aux., "Harris Memorial" scholarship, St. John's University, Shanghai, \$3; Miss Bull's salary, Kyoto, \$3; Sp. for Mrs. Littell, Hankow, \$2	8 00
PONTIAC— <i>All Saints'</i> : Wo. Aux., "Harris Memorial" scholarship, St. John's University, Shanghai, \$3; Miss Bull's salary, Kyoto, \$3; "J. H. Johnston" scholarship, Mexico, \$1; Sp. for Miss Grant, Africa, \$3; Sp. for Mrs. Littell, Hankow, \$2	12 00
PORT HURON— <i>St. Paul's</i> : Gen., \$10; Wo. Aux., Alaska, \$2; Sp. for Mrs. Littell, Hankow, \$2	14 00

Michigan City

Ap. \$75.33

FORT WAYNE— <i>Trinity Church</i> : \$25, Junior Aux., \$13.32, Babies' Branch, \$1.89, Gen.	40 21
KOKOMO— <i>St. Andrew's</i> : \$8, S. S., \$1.31, Gen.	9 31
LOGANSPOUT— <i>Trinity Church</i> : Gen.	8 00
VALPARAISO— <i>St. Andrew's</i> : Gen.	17 81

Milwaukee

Ap. \$498.86; Sp. \$4.50

BARABOO— <i>Trinity Church</i> : Gen.	15 00
DELTON— <i>Holy Cross</i> : Gen.	26
EVANSVILLE— <i>St. John's S. S.</i> : Gen.	1 00
HUDSON— <i>St. Paul's</i> : Gen.	1 05
KENOSHA— <i>St. Matthew's</i> : Frn.	14 43
KILBOURN— <i>St. Paul's S. S.</i> : Gen.	47
LA CROSSE— <i>Christ Church</i> : Gen.	9 00
MADISON— <i>Grace</i> : Gen.	187 33
MAUSTON— <i>St. John's S. S.</i> : Gen.	49
MILWAUKEE— <i>All Saints' Cathedral</i> : Gen.	109 83
<i>St. Mark's</i> (South): Gen.	10 00
SUPERIOR— <i>St. Alban's</i> : Children's S. S. Offering, Sp. for work of Holy Cross Fathers in Tennessee mountains	4 50
MISCELLANEOUS—Wo. Aux., salary of Miss Woods, Alaska, \$50; salary of Mrs. Cuddy, Porto Rico, \$50; salary of Miss Humphries, Philippines, \$50.	150 00

Minnesota

Ap. \$721.07; Sp. \$10.00

CHATFIELD— <i>St. Matthew's Parish</i> : Frn.	4 80
FAIRMONT— <i>St. Martin's</i> : Gen.	10 19
FAIRBAULT— <i>Shattuck School</i> : Gen.	100 00
MINNEAPOLIS— <i>Holy Trinity Church</i> : Gen.	25 00
<i>St. Johannes's S. S.</i> : Gen.	4 68
OWATONNA— <i>St. Paul's</i> : Dom. and Frn.	51 40
ST. PAUL— <i>St. John's</i> : Gen., \$500; S. S., Sp. for Mann Memorial Hall, Shanghai, \$10	510 00
<i>St. Peter's</i> : Gen.	25 00

Mississippi

Ap. \$120.66; Sp. \$12.00

BAY ST. LOUIS— <i>Christ Church</i> : Gen.	3 26
--	------

BOLTON— <i>St. Mary's</i> : Gen.	10 00
BOVINA— <i>St. Alban's</i> : Wo. Aux., Gen.	3 75
BRANDON— <i>St. Luke's</i> : Gen.	7 00
CANTON— <i>Grace</i> : Wo. Aux., Gen.	11 50
FLORA— <i>St. John's</i> : Gen.	25 00
HATTIESBURG— <i>Trinity Church</i> : Gen.	3 00
LAUREL— <i>St. John's</i> : Gen.	21 65
LELAND—Gen.	20 00
LEXINGTON— <i>St. Mary's</i> : Gen.	6 50
NATCHEZ— <i>Trinity Church</i> : Junior Aux., China	5 00
VICKSBURG— <i>Holy Trinity Church</i> : Junior Aux., Sp. for St. Mary's Orphanage, Shanghai	12 00
WOODVILLE— <i>St. Paul's</i> : (Apportionment, 1907-08) Gen.	4 00

Missouri

Ap. \$350.20

COLUMBIA— <i>Calvary</i> : Frn.	34 05
ST. LOUIS— <i>Holy Communion</i> : Gen.	75 00
<i>St. Paul's</i> : Gen.	3 00
<i>St. Peter's</i> : Dom., \$88.15; Frn., \$140.	228 15
<i>Trinity Church</i> : "A Member," Dom., \$5; Frn., \$5	10 00

Montana

Ap. \$10.00

DILLON— <i>St. James's</i> : Gen.	10 00
-----------------------------------	-------

Nebraska

Sp. \$133.62

AUBURN— <i>Ascension</i> : Gen.	13 45
FLORENCE— <i>St. Mark's</i> : Dom. and Frn.	7 57
NELIGH— <i>St. Peter's</i> : Dom. and Frn.	2 00
NIORARA— <i>St. Paul's</i> : Gen.	2 52
OMAHA— <i>Church of the Good Shepherd</i> : Dom. and Frn.	2 68
<i>St. Matthias's</i> : Frn.	78 95
<i>St. Paul's</i> : Dom. and Frn.	20 50
TECUMSEH— <i>Grace</i> : Frn.	5 95

Newark

Ap. \$2,241.21; Sp. \$264.85

BOONTON— <i>St. John's</i> : Gen.	48 75
CHATHAM— <i>St. Paul's S. S.</i> : Gen.	3 50
"F." Gen.	5 00
EAST ORANGE— <i>Christ Church</i> : John A. Ely, Jr., "Hilda Elizabeth Potter" scholarship, St. Hilda's School, Wuchang, Hankow	25 00
ENGLEWOOD— <i>St. Paul's</i> : \$43.50, Children's Missionary Society, \$4.56, Gen.	48 06
GRANTWOOD— <i>Trinity Church</i> : Gen.	20 44
HOBOKEN—Rev. G. E. Magill, Sp. for Nevada	25 00
JERSEY CITY— <i>St. John's</i> : Gen., \$86.10; St. Mary's Guild, Sp. for Nevada, \$1	87 10
Rev. Martin Albert, Sp. for Nevada.	5 00
LITTLE FALLS— <i>St. Agnes's S. S.</i> : Gen.	2 31
MADISON— <i>Grace</i> : Junior Guild, Gen., \$6; Sp. for St. Mary's Orphanage, Shanghai, \$12; S. S., Gen., \$7.32.	25 32
MONTCLAIR— <i>St. John's</i> : \$88.26, S. S., \$2.49, Gen.	90 75
"J. A. V. N." Dom.	10 00
MORRISTOWN—Margaret B. Hillard, Sp. for Rev. Cameron McRae, for work at Tsing-poo, Shanghai	1 00
NEWARK— <i>House of Prayer</i> : Elizabeth H. Woodward, Sp. for Building Fund, Tsing-poo, Shanghai	10 00
<i>Trinity Church</i> : Frn., \$1,090.18; Miss L. C. Smith, Sp. for Bishop Robinson, Nevada, \$25	1,115 18
ORANGE— <i>Grace</i> : Gen., \$423.49; "A Friend," Sp. for Howard Richards, Jr., Hankow, \$10; Sp. for Archdeacon Spurr, West Virginia, \$75.85.	509 34

PASSAIC— <i>St. George's</i> : Gen.....	11 00
RUTHERFORD— <i>Grace</i> : Alaska, \$1; Gen., \$58.30.....	59 30
SUMMIT— <i>Calvary</i> : Gen.....	304 01
TENAFLY—Mrs. J. Hull Browning, Sp. for Mann Memorial Hall, Shanghai.....	100 00

New Hampshire

Ap. \$233.06; Sp. \$5.00

COLEBROOK— <i>Advent</i> : Gen.....	1 00
CONCORD— <i>St. Paul's School</i> : Dom. and Frn.....	130 77
HANOVER— <i>St. Thomas's</i> : Frn.....	23 49
LACONIA— <i>St. James's S. S.</i> : Gen.....	1 80
LANCASTER— <i>St. Paul's</i> : Gen.....	16 00
MANCHESTER— <i>Grace S. S.</i> : Sp. for Mann Memorial Hall, Shanghai.....	5 00
TILTON— <i>Trinity Church</i> : Gen.....	10 00
MISCELLANEOUS—Branch Wo. Aux., Gen.....	50 00

New Jersey

Ap. \$979.19; Sp. \$138.17

BERNARDSVILLE— <i>St. Bernard's S. S.</i> : Sp. for Boone College Fund, Han-kow.....	3 03
BEVERLY— <i>St. Stephen's</i> : Wo. Aux., Dom., \$4; Colored, \$3.....	7 00
BOUND BROOK— <i>St. Paul's</i> : Frn., \$48; Gen., \$10.....	58 00
BURLINGTON— <i>St. Mary's</i> : Wo. Aux., Colored.....	3 00
DELAIR— <i>Holy Trinity Church</i> : Sp. for Dr. Correll's buildings at Tsu, Kyoto.....	5 47
DUNELLEN— <i>Holy Innocents'</i> : Frn., \$8; Gen., \$10.40; Junior Aux., Frn., \$1.88.....	20 28
ELIZABETH— <i>Christ Church</i> : "A Member," Wo. Aux., Sp. for Hospital of the Good Samaritan, Charlotte, North Carolina.....	25 00
Trinity Church: Gen.....	181 66
FLORENCE— <i>St. Stephen's</i> : Gen.....	12 50
HADDONFIELD— <i>Grace</i> : Gen., \$49.96; Wo. Aux., Sp. for Miss Sabine, Alaska, toward a scholarship, \$5.....	54 96
HELMETTA— <i>St. George's</i> : Mrs. George W. Helme, Frn.....	10 00
LAMBERTVILLE— <i>St. Andrew's</i> : Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$4; St. Agnes's Band, Wo. Aux., Sp. for St. Andrew's School, Mexico, at Mr. Haughwout's discretion, \$5.....	9 00
LITTLE SILVER— <i>St. John's Chapel</i> : Frn.....	3 69
MANTUA— <i>St. Barnabas's</i> : Wo. Aux., Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$1.25; Sp. for St. Augustine's School, Raleigh, North Carolina, \$1.25.....	2 50
MOORESTOWN— <i>Trinity Church</i> : Wo. Aux., Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$3; Sp. for Colored school, Columbia, South Carolina, \$5; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$1; Sp. for St. Augustine's School, Raleigh, North Carolina, \$1.....	10 00
MOUNT HOLLY— <i>St. Andrew's</i> : Frn.....	29 29
NEW BRUNSWICK— <i>Christ Church</i> : Dom., \$112.65; Wo. Aux., salary of Kimura, Kyoto, \$5; "Emma Williamson Memorial" bed, St. James's Hospital, Anking, Hankow, \$2; St. Augustine's School, Raleigh, North Carolina, \$2; St. Paul's School, Lawrenceville, Southern Virginia, \$3; Sp. for one day's expenses, St. Agnes's Hospital, Raleigh, North Carolina, \$5.....	129 65
St. John the Evangelist: Dom. and Frn.....	246 91
PERTH AMBOY— <i>St. Peter's S. S.</i> :*	

Gen.....	50
PLAINFIELD— <i>Grace</i> : Wo. Aux., Sp. for Miss E. M. Deane for her work, Ketchikan, Alaska.....	15 50
St. Stephen's (Netherwood): For Ida N. Porter's work, Tsing-poo, Shanghai.....	11 25
Rev. W. H. Neilson, Gen.....	100 00
Miss Mary Washington, Sp. for Anking Fund, Hankow.....	6 00
RIVERTON— <i>Christ Church</i> : Sp. for Dr. Correll's buildings, Tsu, Kyoto, \$20; S. S., Sp. for Miss Boyd, for mats for the hospice for girls at Tokyo, \$10.....	30 00
ROCKY HILL— <i>Trinity Church</i> : Wo. Aux., \$7; S. S., \$3; Sp. for Italian sufferers.....	10 00
SALEM— <i>St. John's</i> : Wo. Aux., Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$3; "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Tokyo, \$5.....	8 00
SEA GIRT— <i>St. Uriel's</i> : In memory of "G. A. S.," Gen.....	5 00
SHERWSBURY— <i>Christ Church</i> : Frn.....	34 07
SOMERVILLE— <i>St. John's</i> : Frn.....	17 20
TRENTON— <i>Christ Church</i> : Dom.....	11 05
St. Michael's: Wo. Aux., for Miss Suthon's work in Training-school, Kyoto.....	1 00
St. Paul's: Dom., \$17.13; Wo. Aux., Colored, \$2.....	19 13
WENONAH— <i>All Saints'</i> : Gen., \$2.25; Wo. Aux., Sp. for St. Augustine's School, Raleigh, North Carolina, \$1.25; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$1.25.....	4 75
MISCELLANEOUS—"A Friend," Sp. for Rev. D. T. Huntington's work in Ichang, Hankow.....	5 00
Miss Oldar, Wo. Aux., Miss Suthon's work in Training-school, Kyoto.....	1 00
Wo. Aux., for Miss Suthon's work in Training-school, Kyoto.....	14 80
Junior Aux., Sp. for Boone College Fund, Wuchang, Hankow.....	11 17

New York

Ap. \$18,310.62; Sp. \$4,389.91

BEDFORD— <i>St. Matthew's</i> : The Catherine M. Bates Memorial Fund, Wo. Aux., Elizabeth Bunn Hospital, Wuchang, Hankow.....	32 40
HIGHLAND— <i>Holy Trinity Church</i> : Gen.....	2 00
KINGSTON— <i>St. John's S. S.</i> : Sp. for schoolroom and dormitory equipment, Mann Memorial Hall, Shanghai.....	15 00
MATTEAWAN— <i>St. Luke's</i> : "A. B. C.," Thank-offering, Gen., \$3; Wo. Aux., salary of Deaconess Deane, Alaska, \$25; salary of Dr. Burke, Alaska, \$25; Sp. for Bishop Wells's School, Spokane, \$3; St. Augustine's League, Sp. for Archdeacon Henderson, Atlanta, \$3.....	59 00
MR. VERNON— <i>Ascension</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	100 00
Trinity Church: Gen.....	113 46
NEWBURGH— <i>St. George's</i> : Indian, \$5; Frn., \$41.63; Gen., \$27.54; Sp. for Mann Memorial Hall, Shanghai, \$6.70.....	80 87
NEW PALTZ— <i>Mission</i> : Gen.....	8 50
NEW ROCHELLE— <i>Trinity Church S.</i> : Gen.....	9 42
"A Friend," Gen.....	1 00
NEW YORK— <i>All Angels'</i> : Gen.....	203 56
Ascension: Gen.....	394 20
Beloved Disciple: Gen., \$57.80; St. Augustine's League, Sp. for Rev. A.	

T. Coombs, Nashville, Tennessee, for repairs on church, \$1.....	58 80	Wo. Aux., salary of Deaconess Deane, Alaska, \$2.50; salary of Dr. Burke, Alaska, \$2.50.....	5 00
<i>Calvary</i> : Helen F. Chace, \$5, W. Irving Clark, \$10, Annie Breesee Dexter, \$2, Mary Turner Foote, \$5, Sarah M. LeBoutellier, \$25, Alleine Lee, \$20, "A Member," \$1, "A Member," \$5, Sp. for Nevada; Rev. J. Lewis Parks, D.D., \$25, Louise Mersereau, \$150, Sp. for rectory in Nevada; Mr. and Mrs. George Zabriskie, Sp. for Tsing-poo Building Fund, Shanghai, \$50; "A Parish-ioner," Sp. for chancel furniture, for Anking Church, Hankow, \$225; "A Member," Wo. Aux., St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$10.....	533 00	<i>Incarnation</i> : Andrew C. Zabriskie, Sp. for Tsing-poo Building Fund, Shanghai, \$10; Wo. Aux., Sp. for Anking Fund, Hankow, \$215.....	225 00
<i>Christ Church</i> : St. Augustine's League, Sp. for Rev. A. T. Coombs, Nashville, Tennessee, for repairs on church.....	5 00	<i>Incarnation Chapel</i> : Mothers' Meeting, Sp. for Nevada.....	25 00
<i>Christ Church</i> (Riverdale): Wo. Aux., Sp. for Rev. E. J. Lee's work, Anking, Hankow, \$30; Mrs. M. M. Robinson, Wo. Aux., Sp. for Dr. Mary Glenton's work, Wuchang, Hankow, \$5.....	35 00	<i>Intercession Chapel</i> : Rev. Milo H. Gates, Sp. for Nevada, \$10; Wo. Aux., salary of Deaconess Deane, Alaska, \$5; salary of Dr. Burke, Alaska, \$5; Woman's Department, St. James's Hospital, Anking, Hankow, \$10.....	30 00
<i>Christ Church</i> (New Brighton): salary of Bishop Paddock, Eastern Oregon, \$806.68; Wo. Aux., Sp. for support of a pupil, Kyoto, \$50; S. S., Sp. for schoolroom equipment, Mann Memorial Hall, Shanghai, \$7.....	863 68	<i>St. Agnes's Chapel</i> : Wo. Aux., Sp. for Nevada, \$21; Sp. for rectory, Nevada, \$75; Woman's Department, St. James's Hospital, Anking, Hankow, \$65; Sp. for Rev. N. Matthews, Cape Mount, Africa, \$20; Sp. for Rev. D. T. Huntington's work, Ichang, Hankow, \$10.....	191 00
<i>Church Missions House Chapel</i> : Frn., \$34.68; Sp. for Rev. H. A. McNulty, Shanghai, \$100; Gen., \$3.94.....	138 62	<i>St. Bartholomew's</i> : Wo. Aux., salary of Deaconess Deane, Alaska, \$75; salary of Dr. Burke, Alaska, \$75; Sp. for Dr. Correll, for buildings in the Province of Ise, Kyoto, \$150.....	300 00
<i>Epiphany</i> : Dom., \$155.90; Frn., \$10; Gen., \$56.25; Mrs. Howland Russell, Wo. Aux., Sp. for Miss Porter, Shanghai, \$2; St. Martha's Guild, Wo. Aux., Sp. for Rev. D. T. Huntington, Ichang, Hankow, \$10.....	234 15	<i>St. George's</i> : Work in Anking, Hankow, \$100; Missionary Society, Woman's Branch, support of bed in St. James's Hospital, Anking, Hankow, \$50.....	150 00
<i>Grace</i> : Dom., \$150; Frn., \$2,345.39; Mrs. Cornelia B. Smith, "St. Matthew's" scholarship, St. Mary's Hall, Shanghai, \$50; Women's Missionary Society, "A Member," Sp. for Nevada, \$32; Wo. Aux., salary of Deaconess Deane, Alaska, \$2.50; salary of Dr. Burke, Alaska, \$2.50; "Grace Church" scholarship, \$25; "Catherine L. Wolfe Memorial" scholarship, \$25, both in St. John's School, Cape Mount, Africa; Foreign Committee, for a child's free bed for one year in St. James's Hospital, Anking, Hankow, \$55; St. Augustine's League, Sp. for Rev. A. T. Coombs, Nashville, Tennessee, for repairs on church, 50 cts.; Committee on Missions to Colored people, Sp. for scholarship, St. Paul's School, Lawrenceville, Southern Virginia, \$25; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, for current expenses, \$10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$20; Sp. for Rev. P. P. Alston, Charlotte, North Carolina, for teacher's salary, \$20; Sp. for Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$25.....	2,787 89	<i>St. Ignatius's S. S.*</i> : Gen.....	50
<i>Heavenly Rest</i> : Sarah T. Acton, Sp. for Building Fund, Tsing-poo, Shanghai.....	5 00	<i>St. James's</i> : Mrs. F. Palmer, through Girls' Guild, Sp. for Boone College Fund, Wuchang, Hankow, \$25; Wo. Aux., Sp. for Archdeacon Purdue's salary, Spokane, \$50; S. S.,* Gen., 50 cts.....	75 50
<i>Holy Apostles'</i> : Salary of Rev. L. M. A. Haughwout, Mexico, \$66.10; Wo. Aux., Sp. for Deaconess Deane's work, Alaska, \$22.50.....	88 60	<i>St. John's</i> (Fordham): Gen.....	60 73
<i>Holy Trinity Church</i> (122d Street): Gen.....	5 00	<i>St. John's Chapel</i> : Dom.....	401 00
<i>Holy Trinity Church</i> (East 88th Street): St. Christopher's Branch,		<i>St. Luke's</i> : Wo. Aux., support of scholar, St. Margaret's School, Tokyo.....	25 00
		<i>St. Luke's Chapel</i> : Dom.....	12 50
		<i>St. Mark's</i> : Frn., \$38.60; S. S., Indian, \$6.80.....	45 40
		<i>St. Mary's</i> (Lawrence Street): Rev. H. R. Hulse, Sp. for Nevada, \$5; Wo. Aux., salary of Deaconess Deane, Alaska, \$2.50; salary of Dr. Burke, Alaska, \$2.50; St. Augustine's League, Sp. for Rev. A. T. Coombs, Nashville, Tennessee, for repairs on church, \$1.....	11 00
		<i>St. Mary's</i> (Mott Haven): Gen.....	3 50
		<i>St. Michael's</i> : Dom., \$2.50; salary of Rev. A. A. Gilman, Changsha, Hankow, \$357.77; Wo. Aux., salary of Deaconess Deane, Alaska, \$7.50; salary of Dr. Burke, Alaska, \$7.50.....	375 27
		<i>St. Peter's</i> (Westchester): Wo. Aux., salary of Deaconess Deane, Alaska, \$10; salary of Dr. Burke, Alaska, \$10.....	20 00
		<i>St. Thomas's</i> : Dom., \$5.847; Frn., \$4.025; Gen., \$1,385.44; Miss Eleanor G. Voorhis, Sp. for Boone College Library Fund, Wuchang, Hankow, \$5; Missionary Guild, "St. Thomas's" scholarship, St. John's University, Shanghai, \$70; Wo. Aux., "William F. Morgan" scholarship, St. John's University, Shanghai, \$100; woman helper, Utah, \$40; Sp. for scholarship, St. Mary's School, Dallas, \$100; Sp. for St. Matthew's Hospital, Fairbanks, Alaska, \$2; St. Augustine's League, Sp. for Rev. A. T. Coombs, Nashville, Tennessee, for repairs on church, \$2; Sp. for "Langford Memorial" scholarship, Bishop	

Payne Divinity-school, Petersburg, Southern Virginia (of which Missionary Guild, \$10), \$35; Sp. for St. Mary-the-Virgin's School, Nashville, Tennessee, \$40; Missionary Guild, St. Augustine's League, Sp. for scholarship, St. Paul's School, Lawrenceville, Southern Virginia, \$25.11,676 44	
St. Thomas's Chapel: Gen.....	50 00
Trinity Chapel: Mrs. Lancaster Morgan, through Missionary Relief Society, for Woman's Department, St. James's Hospital, Anking, Hankow, \$5; Mrs. Lancaster Morgan, through Wo. Aux., salary of Deaconess	
• Deane, Alaska, \$2.50; salary of Dr. Burke, Alaska, \$2.50.....	10 00
Zion and St. Timothy's: Wo. Aux., Sp. for Bishop Wells's Clergy Fund, Spokane, \$10; Sp. for Bishop Graves's Clergy Fund, Kearney, \$15; Missionary Chapter, Cuba, \$2; Mexico, \$14.30; Sp. for Dr. Thomson's life insurance, Shanghai, \$50; Mrs. Lucy D. Sheafe, through Missionary Chapter, Sp. for Archdeacon Stuck, Alaska, \$100; St. Augustine's League, Sp. for Rev. A. T. Coombs, Nashville, Tennessee, for repairs on church, \$1; Sp. for scholarship, St. Paul's School, Lawrenceville, Southern Virginia, \$25; Sp. for St. Augustine's School, Raleigh, North Carolina, \$25; Sp. for Bishop Gallor's Colored work, Tennessee, \$25..	267 30
"Anonymous," St. Augustine's League, Sp. for Rev. A. T. Coombs, Nashville, Tennessee, for repairs on church.....	2 00
Edward Codman Parish, Wo. Aux., salary of Deaconess Deane, Alaska, \$12.50; salary of Dr. Burke, Alaska, \$12.50.....	25 00
League for Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon...	50 00
Mrs. Opdycke's Sunday Class, Sp. for Deaconess Phelps, for support of Silver Lotus, Wuchang, Hankow....	10 00
"Cash," Gen.....	300 00
Francis Lynde Weston, \$1,000, James McLean, \$500, Sp. for Bishop Brent's Baguio Boys' School Fund, Philippine Islands.....	1,500 00
(Westchester)—"A Friend," Sp. for school, Alaska.....	5 00
Mrs. Thacher, Wo. Aux., Gen.....	25 00
Miss E. H. Wilcox, Sp. for St. Paul's College, Tokyo.....	50 00
Mrs. W. Bayard Cutting, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	50 00
Miss Mary E. Robert, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$5; Sp. for St. Matthew's Hospital, Fairbanks, Alaska, \$10..	15 00
Miss M. A. Forbush, Sp. for Nevada. The Misses Ferry, in memory of Rev. Edward Wallace-Nell, Sp. for rectory, Rev. Leopold Kroll, Lahaina, Honolulu.....	10 00
Hon. Seth Low, Sp. for St. Luke's Hospital, Ponce, Porto Rico, expenses for one day, November 24th...	10 00
James J. Goodwin, Bishop Kinsolving's work, Brazil.....	100 00
Clarine V. B. Woodward, Sp. for Rev. Mr. McRae's work, Tsing-poo, Shanghai.....	5 00
Grace Langford, Sp. for Ingle Hall, Silver Bay, Albany.....	3 00
F. Gordon Brown, Sp. for Howard Richards, Jr., Hankow.....	20 00
OSSINING — All Saints' (Briarcliff): Gen., \$39; S. S., Sp. for Rowland Hall, Utah, \$7.....	46 00
Grace Hall, Miss Blanche Potter, Sp. for Building Fund, Tsing-poo, Shanghai.....	50 00
St. Paul's: Mrs. Strong, Wo. Aux., Sp. for Miss Ridgeley, Cape Mount, Africa, for purchase of a donkey...	50 00
PELHAM MANOR—Christ Church: Wo. Aux., Gen.....	6 00
POUGHKEEPSIE—Christ Church: Gen..	30 00
Church of the Holy Comforter: Gen....	20 00
RYE—Christ Church: Wo. Aux., St. Augustine's League, Sp. for scholarship, St. Paul's School, Lawrenceville, Southern Virginia.....	50 00
TARRYTOWN—Christ Church: Gen.....	49 03
C. Fred Odell, Sp. for Bishop Rowe, Alaska (of which at his discretion, \$2).....	4 00
TUXEDO—St. Mary's: Mrs. Frederic Crosby, Wo. Aux., Dom. and Frn...	10 00
YONKERS—St. Andrew's: Wo. Aux., Woman's Department, St. James's Hospital, Anking, Hankow, \$10; "Freeman" scholarship, St. John's School, Africa, \$25.....	35 00
St. John's Choir, Sp. for Nevada, \$10.21; Wo. Aux., salary of Deaconess Deane, Alaska, \$5; salary of Dr. Burke, Alaska, \$5; Woman's Department, St. James's Hospital, Anking, Hankow, \$10; Sp. for Rev. J. W. Attwood, Phoenix, Arizona, \$10; Sp. for Rev. I. H. Correll, for his work, Kyoto, \$10.....	50 21
MISCELLANEOUS—Wo. Aux., Mrs. J. H. Aldrich, salary of Deaconess Deane, Alaska, \$12.50; salary of Dr. Burke, Alaska, \$12.50.....	25 00
St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$100; Sp. for St. Augustine's School, Raleigh, North Carolina, \$100; Sp. for Rev. Richard Bright, Savannah, Georgia, \$50; Sp. for Rev. P. P. Alston, Charlotte, North Carolina, for teacher's salary, \$50.....	300 00
Miss Cora M. Hall, Sp. for chapel at Silver Bay, Albany.....	1 00
"A Thank-offering," through Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona...	50 00
North Carolina	
Ap. \$437.62; Sp. \$35.15	
ADVANCE—Ascension: Wo. Aux., salary of Miss Babcock, Tokyo, \$1; Gen., \$1.....	2 00
BATTLEBORO—St. John's: Gen.....	6 00
BURLINGTON—St. Athanasius: Gen....	70 00
CHAPEL HILL—Chapel of the Cross: Kemp P. Battle, Sp. for Building Fund, Tsing-poo, Shanghai.....	5 00
CHARLOTTE—St. Peter's: Wo. Aux., Frn.....	2 11
ENFIELD—Advent: Wo. Aux., Miss Hicks's work, Philippine Islands, \$5; Gen., \$5.....	10 00
GOSHEN—St. Paul's: Gen.....	3 00
GREENSBORO—St. Andrew's: Gen.....	16 70
St. Barnabas's: Wo. Aux., Sp. for Bishop Gray, Southern Florida.....	2 00
HALIFAX—St. Mark's: Gen.....	1 75
HENDERSON—Holy Innocents': Mrs. D. B. Kimball, Sp. for Building Fund, Tsing-poo, Shanghai.....	2 00
HILLSBORO—St. Matthew's: Wo. Aux., Alaska, \$3; Miss Hicks's work, Philippine Islands, \$2; salary of Miss Babcock, Tokyo, \$1.50; Sp. for Bishop Gray, Southern Florida, \$2.50; Junior Aux., St. Augustine's School, Raleigh, North Carolina, \$1; Chinese, \$5; Gen., \$3.....	18 00

IREDELL Co.— <i>St. James's</i> : Dom. and Frn., \$2.50; Gen., 50 cts.....	3 00
LAWRENCE— <i>Grace</i> : Wo. Aux., Frn....	1 16
LITTLETON— <i>St. Alban's</i> : Gen.....	10 03
RALEIGH— <i>Christ Church</i> : Gen., \$140.30; Wo. Aux., Frn., 80 cts....	141 10
Church of the Good Shepherd: R. H. Battle, Sp. for Building Fund, Tsing-poo, Shanghai.....	2 50
St. Mary's School: Gen., \$10.74; Wo. Aux., "Aldert Smedes" scholarship, St. Mary's Hall, Shanghai (of which Junior Aux., \$15), \$20; Gen. (of which Junior Aux., \$4.80), \$8.....	36 74
St. Saviour's Chapel: Gen., \$3.80; "A Member," Frn., \$56.60.....	60 40
RIDGEWAY— <i>Church of the Good Shepherd</i> : Wo. Aux., Gen.....	50
Miss Lucy Edwards, Sp. for Rev. C. MacRae's work, Tsing-poo, Shanghai	5 00
ROANOKE RAPIDS— <i>All Saints</i> : Gen....	4 36
ROCKY MOUNT— <i>Church of the Good Shepherd</i> : Wo. Aux., Alaska, \$5; Frn., \$2.....	7 00
Thomas H. Battle, Sp. for Tsing-poo Building Fund, Shanghai.....	10 00
SALISBURY— <i>St. Luke's</i> : Wo. Aux., salary of Miss Babcock, Tokyo, \$2.50; Gen., \$5; Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, \$2.50.....	10 00
SCOTLAND NECK— <i>Trinity Church</i> : Wo. Aux., Alaska, 22 cts.; Frn., \$1; salary of Miss Babcock, Tokyo, \$1....	2 22
SOUTHERN PINES— <i>Emmanuel Church</i> : Junior Aux., Sp. for Holy Trinity Orphanage, Tokyo.....	3 65
STATESVILLE— <i>Trinity Church</i> : Gen....	3 56
STOVAL— <i>St. Peter's</i> : Gen.....	4 00
WADESBORO— <i>Calvary</i> : Wo. Aux., Frn., \$1.35; Mexico, \$2.....	3 35
WINSTON— <i>St. Paul's</i> : Gen.....	25 64

Ohio

Ap. \$847.03; Sp. \$9.23

BUCYRUS— <i>St. John's</i> : Gen.....	6 50
CANTON— <i>Epiphany Deaf-Mute Mission</i> : Gen.....	1 00
CARDINGTON— <i>Church of the Good Shepherd</i> : Frn.....	2 05
CLEVELAND— <i>Emmanuel Church</i> : Gen., \$404.85; S. S., Sp. for Mann Memorial building, Shanghai, \$9.23...	414 08
<i>Grace</i> : Dom., \$15.41; Frn., \$15.40...	30 81
<i>St. John's</i> : Gen.....	11 80
<i>St. Paul's</i> : Wo. Aux., "Ohio" scholarship, St. Elizabeth's School, South Dakota (of which from Frederick Brooks Society, \$20), \$27; Alaska, \$20; Sacramento, \$10; Kearney, \$10; Cape Palmas, \$10; salary of Miss Elwin, Shanghai, \$15; "Gregory T. Bedell" scholarship, \$5; "Julia Bedell" scholarship, \$10; both in St. John's University, Shanghai.....	107 00
<i>St. Philip's S. S.</i> : Gen.....	50
CUYAHOGA FALLS— <i>St. John's</i> : Wo. Aux., "Ohio" scholarship, St. Elizabeth's School, South Dakota, \$4; salary of Miss Elwin, Shanghai, \$6.	10 00
EAST LIVERPOOL— <i>St. Stephen's Parish</i> : Gen.....	7 62
ELYRIA— <i>St. Andrew's</i> : Gen.....	6 00
MOUNT GILEAD— <i>Transfiguration</i> : Gen.	3 15
NORWALK— <i>St. Paul's</i> : Wo. Aux., Alaska, \$5; "Julia Bedell" scholarship, St. John's University, Shanghai, \$10; salary of Miss Elwin, Shanghai, \$5.....	20 00
OBERLIN— <i>Christ Church</i> : Gen.....	6 50
SANDUSKY— <i>Calvary S. S.</i> : Gen.....	1 00
STEUENVILLE— <i>St. Paul's</i> : Gen., \$12; Wo. Aux., Dom., \$8.94.....	20 94

TOLEDO— <i>All Saints</i> : Gen.....	4 90
<i>Calvary</i> : Gen.....	6 00
<i>Grace</i> : Gen.....	5 45
<i>St. Mark's</i> : Wo. Aux., Oklahoma.....	10 00
<i>Trinity Church</i> : Gen., \$150; Wo. Aux., "G. T. Bedell" scholarship, St. John's University, Shanghai, \$10; for Alaska, \$15.....	175 00
UPPER SANDUSKY— <i>Trinity Church</i> : Gen.....	3 50
WILLOUGHBY— <i>Grace Church Mission</i> : Gen.....	2 46

Oregon

Ap. \$400.23; Sp. \$10.00

ASTORIA— <i>Grace</i> : Dom. and Frn., \$21.63; Gen., \$55.37; Wo. Aux., Gen., \$5; Junior Aux., for support of scholar, Trinity Divinity-school, Tokyo, \$21.62.....	103 62
<i>Holy Innocents</i> : Gen.....	10 00
CORVALLIS— <i>Good Samaritan</i> : Gen....	7 50
PORTLAND— <i>Ascension</i> : Junior Aux., \$5, S. S., \$14.21, Gen.....	19 21
<i>St. Andrew's</i> : Gen.....	3 65
<i>St. David's</i> : Wo. Aux., Gen.....	6 00
<i>St. Stephen's</i> : Wo. Aux., Gen.....	3 75
<i>Trinity Church</i> : Gen.....	246 50
SALEM— <i>St. Paul's</i> : Wo. Aux., Sp. for scholarship, Beaufort, East Carolina	10 00

Pennsylvania

Ap. \$15,539.63; Sp. \$3,483.24

AMBLER— <i>Trinity Memorial</i> : Wo. Aux., "Kinsolving" scholarship, Brazil...	2 00
ARDMORE— <i>St. Mary's</i> : Wo. Aux., Sp. for Anvik School, Alaska, \$10; Miss Hartshorne, Sp. for Rev. D. T. Huntington, Ichang, Hankow, \$33; Sp. for Foreign Life Insurance Fund, \$10.....	53 00
BRISTOL— <i>St. Paul's</i> : Gen.....	17 87
BRYN MAWR— <i>Church of the Redeemer</i> : Wo. Aux., Training-school for Bible-woman, Hankow, \$10; Training-school, Sendal, Tokyo, \$10; "Kinsolving" scholarship, Brazil, \$5; Sp. for Colegio, San Andres, Mexico, \$10; Sp. for supplies, St. James's Hospital, Anking, \$7; Sp. for furnishing J. C. Emery Hall, Girls' School, St. Paul's River, Liberia, West Africa, \$10.....	52 00
CHELTENHAM— <i>St. Paul's</i> : Frn.....	38 70
CHESTER— <i>St. Paul's</i> : Frn.....	140 80
CLIFTON HEIGHTS— <i>St. Stephen's</i> : Wo. Aux., Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai.....	2 00
COATESVILLE— <i>Trinity Church</i> : Wo. Aux., Sp. for "John W. Wood" scholarship, Cuba, \$5; S. S., Sp. for Mann Memorial Hall, Shanghai, \$5.	10 00
CONSHOHOCKEN— <i>Calvary</i> : Indian Hope Association, Indian.....	11 50
ESSINGTON— <i>St. John the Evangelist's</i> : Gen., \$6.48; S. S., Sp. for Mann Memorial Hall, Shanghai, \$5.64.....	12 12
GWYNEDD— <i>Church of the Messiah</i> : Rev. William Poyntell Kemper, Sp. for Nevada.....	2 00
LANSDOWNE— <i>St. John's</i> : Sp. for Bishop Horner, Asheville, for work among mountaineers.....	31 77
MEDIA— <i>Christ Church</i> : Sp. for earthquake sufferers in Italy, \$10.63; S. S., for work among children, Frn., \$2.55.....	13 18
NEWTOWN— <i>St. Luke's</i> : Dom.....	13 75
NORRISTOWN— <i>All Saints</i> : Wo. Aux., Sp. for supplies, St. James's Hospital, Anking, Hankow.....	1 00
<i>St. John's</i> : Sp. for the rectory at	

Goldfield, Nevada.....	48 38	scholarship, Orphan Asylum, Cape Palmas, \$5; "Kinsolving" scholarship, Brazil, \$10; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$4; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$10; Sp. for Rev. Amos Goddard's life insurance, Hankow, \$5; Sp. for Foreign Life Insurance Fund, \$3; Sp. for "John W. Wood" scholarship, Cuba, \$5; Indian Hope Association, Indian, \$86.....	8.149 78
PHILADELPHIA — <i>Advocate Memorial</i> : Wo. Aux., Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$3; "Kinsolving" scholarship, Brazil, \$2; Sp. for supplies, St. James's Hospital, Anking, \$5.....	10 00 2 00	<i>Holy Trinity Memorial Chapel</i> : Wo. Aux., Sp. for Foreign Life Insurance Fund.....	5 00
<i>Annunciation</i> : Gen.....	33 50	<i>Prince of Peace</i> : Wo. Aux., Sp. for Foreign Life Insurance Fund, \$1; S. S., Bishop Hare's work in South Dakota, \$12.15; Gen., \$13.06; Sp. for Bishop Brent, Philippines, \$11.14.....	37 35 50 25
<i>Atonement Memorial</i> : Through the A. C. M. S., Gen.....	4 00	<i>Resurrection</i> : Brazil.....	
<i>Calvary</i> : Wo. Aux., Sp. for Anvik School, Alaska.....		<i>St. Andrew's</i> : Sp. for Rev. D. T. Huntington's work in Ichang, Hankow..	5 00
<i>Calvary</i> (Germantown): Dom., \$200; Wo. Aux., Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$3; "Foreign Committee" scholarship, St. Margaret's School, Tokyo, \$7; S. S., "Calvary" scholarship, St. Mary's School, Rosebud Agency, South Dakota, \$60.....	270 00	<i>St. Andrew's</i> (West): Gen., \$37.50; Wo. Aux., Sp. for Foreign Life Insurance Fund, \$2; S. S., Sp. for Mann Memorial Building, Shanghai, \$7.85.....	47 35 63 25 3 00
<i>Christ Church</i> : Dom., \$16.50; Frn., \$26.20.....	42 70	<i>St. Anna's</i> : Gen.....	
<i>Christ Church</i> (Germantown): Wo. Aux., "Kinsolving" scholarship, Brazil, \$3.50; Sp. for supplies, St. James's Hospital, Anking, Hankow, \$5.....	8 50	<i>St. Augustine's Chapel</i> : Gen.....	3 00
<i>Christ Church Hospital</i> : Wo. Aux., "Foreign Committee" scholarship, St. Hilda's School, Wuchang, Hankow.....	2 50	<i>St. Clement's</i> : Sp. for Bishop Weller, Fond du Lac, \$50; Sp. for Bishop Osborne, Springfield, \$30; Sp. for Bishop Spalding, Utah, \$3; Sp. for Bishop Rowe, Alaska, \$5; Sp. for Archdeacon Stuck, Alaska, \$2; Sp. for Rev. Edward P. Newton, Alaska, \$3; Sp. for Bishop Restarick, for St. Andrew's School for Girls, Honolulu, \$3; Sp. for Archdeacon Russell, for St. Paul's School, Lawrenceville, Southern Virginia, \$2; Sp. for Rev. Robert E. Wood, Wuchang, Hankow, \$50; Sp. for San Francisco Building Fund, \$12; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$25; Gen., \$34; Wo. Aux., Sp. for supplies, for St. James's Hospital, Anking, Hankow, \$16; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5.....	240 00
<i>Covenant</i> : Indian Hope Association, Indian, \$30; "Covenant" (Graduate) scholarship, South Dakota, \$60.	90 00	<i>St. James's</i> : Sp. for Bishop Robinson, Nevada, for Rectory Fund, \$50; Wo. Aux., Frn., \$10; "Kinsolving" scholarship, Brazil, \$5; "Foreign Committee" scholarship, St. Hilda's School, Wuchang, Hankow, \$5; Training-school, Sendal, Tokyo, \$3; Sp. for supplies, for St. James's Hospital, Anking, Hankow, \$10.....	83 00
<i>Emmanuel Church</i> (Holmesburg): Wo. Aux., Sp. for nurse's salary, St. Luke's Hospital, Shanghai.....	3 00	<i>St. Luke's</i> (Germantown): Frn., \$155.67; Wo. Aux., \$1; Training-school for Bible-women, Hankow, \$5; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$5; Sp. for Foreign Life Insurance Fund, \$5; No. 2, Sp. for Anvik School, Alaska, \$10; Indian Hope Association, Indian, \$17..	197 67
<i>Epiphany Chapel</i> : Dom., \$14; Frn., \$11.53.....	25 53	<i>St. Luke and Epiphany</i> : Indian Hope Association, "St. Luke's" scholarship, St. Elizabeth's School, South Dakota, \$60; Indian, \$5.....	65 00
<i>Epiphany</i> (Germantown): Dom., \$70.79; Frn., \$32.31; Gen., \$20.80.	123 90	<i>St. Mark's</i> : Wo. Aux., Training-school, Sendal, Tokyo, \$3; "Kinsolving" scholarship, Brazil, \$7.50; Sp. for Mann Memorial Hall, Shanghai, 50 cts.; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Rev. James S. Smith, Liberia, for building school-house at Edina, \$90.....	106 00
<i>Church of the Evangelists</i> : Sp. for Nevada.....	30 32		
Men of the George L. Harrison Memorial Home for Incurables, Sp. for rebuilding house for Mr. Hoare, Alaska.....	2 40		
<i>Church of the Good Shepherd</i> (Kensington): Gen.....	34 00		
<i>Grace</i> : Wo. Aux., "Foreign Committee" scholarship, St. Hilda's School, Wuchang, Hankow, \$2; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$1.....	3 00		
<i>Grace</i> (Mt. Airy): Frn., \$158.23; Wo. Aux., Sp. for Miss Bristowe, Aomori, Tokyo, for Agnes, \$25; S. S., "Rev. S. C. Hill" scholarship, St. John's School, Africa, \$25; "Bishop Stevens" scholarship, Mexico, \$10; Sp. for dormitory and schoolroom, equipment of student, Mann Memorial Hall, Shanghai, \$15.	233 23		
<i>Holy Apostles</i> : Gen., \$14.38; Wo. Aux., outfit and travelling expenses of Miss Sarah H. Reid, Shanghai, \$300; Sp. for supplies, St. James's Hospital, Anking, Hankow, \$10; S. S., Sp. for Rev. F. W. Neve, Ivy Depot, Virginia, \$111.24.....	435 62		
<i>Holy Innocents</i> : S. S. (Tacony): For "Mary C. Currier Memorial" scholarship, Girls' Training Institute, Africa.....	25 00		
<i>Holy Trinity Church</i> : Dom., \$3,648.17; Frn., \$4,278.61; In Memoriam, "M. L. M., for "Paulo Post" (In Memoriam) Graduate scholarship, South Dakota, \$60; "A Parishioner," Sp. for Miss Carter, Allachaket, Alaska, \$20; Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, \$4.50; "Francesca" scholarship, Boys' High School, Cuttington, Africa, \$5.50; "Julia C. Emery"			

<i>St. Mark's</i> (Frankford): Gen.....	90 00	(Chestnut Hill)—Miss E. W. Vaux,	
<i>St. Martha's House</i> : "The Mothers,"		Sp. for Anking Fund, Hankow....	100 00
Sp. for the school in Anvik, Alaska..	5 00	Mrs. Conarro, Sp. for Anking Fund,	
<i>St. Martin's</i> (Oak Lane): Colored,		Hankow	100 00
\$12.45; S. S., Colored, \$7.62; Frn.,		"A Churchwoman," Sp. for Nevada..	25 00
\$6.70	26 77	(Mount Airy)—Rev. Simeon C. Hill,	
<i>St. Martin's-in-the-Fields</i> (Chestnut		Sp. for Nevada.....	10 00
Hill): Dom., \$6.25; Frn., \$731.62;		Mrs. Markoe's Bible-class, Wo. Aux.,	
Brazil, \$100; Ichang, Hankow,		Sp. for St. Hilda's School Building	
\$100; Mrs. George Woodward, Sp.		Fund, Wuchang, Hankow.....	10 00
for Rev. Mr. Huntington, for the		Through Miss M. J. Bell, Sp. for	
Ichang Children's Fund, Hankow,		Manila Cathedral site, Philippine	
\$150	1,087 87	Islands	10 00
<i>St. Mary's</i> (West): Wo. Aux., "Bishop		Wo. Aux., "Three Members," Sp. for	
Whittaker" scholarship, St. John's		Nevada	7 00
School, Cape Mount, Africa, \$5; Sp.		(Germantown)—Mrs. John P. Hub-	
for supplies, for St. James's Hos-		bard, Sp. for Silver Bay buildings,	
pital, Anking, Hankow, \$4; "N. R.		Albany	5 00
B," Sp. for Alaska Hospital Fund,		Rev. H. G. G. Vincent, Sp. for	
\$5	14 00	Nevada	1 00
<i>St. Matthew's</i> : Wo. Aux., Sp. for		"A Woman," Sp. for Nevada.....	1 00
nurse's salary, St. Luke's Hospital,		PORTSTOWN— <i>Christ Church</i> : Gen....	8 70
Shanghai, \$5; "Kinsolving" schol-		RADNOR— <i>St. Martin's</i> : Wo. Aux.,	
arship, Brazil, \$5	10 00	Training-school for Bible-women,	
<i>St. Matthias's</i> : Wo. Aux., Sp. for		Hankow, \$7; Indian Hope Associa-	
nurse's salary, St. Luke's Hospital,		tion, Indian, \$6.....	13 00
Shanghai	2 00	RIDLEY PARK— <i>Christ Church</i> : Gen.,	
<i>St. Michael's</i> : \$31, Mrs. Murphy, \$5,		\$31.75; S. S., Sp. for Mann Mem-	
"A Communicant," \$1, Sp. for		orial Hall, Shanghai, \$16.22....	47 97
Nevada; Wo. Aux., "Kinsolving"		WAYNE— <i>St. Mary's Memorial</i> : Col-	
scholarship, Brazil, \$5; chapel at		ored, \$43.67; Wo. Aux., "W. Beau-	
Jesus-del-Monte, Cuba, \$8; Sp. for		mont Whitney" scholarship, Havana,	
Foreign Life Insurance Fund, \$5;		\$5; "Pennsylvania Wo. Aux." schol-	
S. S., "W. Beaumont Whitney"		arship, Hooker Memorial School,	
scholarship, Havana, Cuba, \$10....	65 00	Mexico, \$5; Indian Hope Associa-	
<i>St. Paul's</i> (Chestnut Hill): Wo. Aux.,		tion, Indian, \$10.....	63 67
"Kinsolving" scholarship, Brazil,		WYNCOTE— <i>All Hallows' Chapel</i> : Frn.,	
\$5; Sp. for Foreign Life Insurance		\$28.71; Wo. Aux., "W. Beaumont	
Fund, \$10.....	15 00	Whitney" scholarship, Havana,	
<i>St. Paul's Memorial</i> (Overbrook): Wo.		Cuba, \$5; Sp. for Bishop Knight,	
Aux., "Kinsolving" scholarship, Bra-		Cuba, \$5.....	38 71
zil, \$5; Sp. for supplies, for St.		MISCELLANEOUS—"Anonymous," Gen.,	2,000 00
James's Hospital, Anking, \$5; Sp.		George C. Thomas, Sp. for St.	
for building Mann Memorial Hall,		James's Hospital, Anking, Hankow,	
Shanghai, \$10; S. S., Sp. for the		\$1,000; Sp. for Rev. D. T. Hunt-	
support for one year of a boy in		ington's work in Ichang, Hankow, \$100	1,100 00
Miss Farthing's Dormitory in the		Domestic Committee, Wo. Aux.,	
Tanana Valley, Alaska, \$100.....	120 00	salary of Domestic Missionary Bishop,	
<i>St. Peter's</i> : Frn., \$703.61; Indian		\$800; Sp. for hospital work, Alaska,	
Hope Association, Indian, \$20.....	723 61	\$10; Sp. for Rev. J. W. Chapman,	
<i>St. Peter's</i> (Germantown): Wo. Aux.,		Alaska, \$10.....	820 00
"Anna J. Rumney" scholarship, St.		Through Wo. Aux., Mission Study	
Paul's College, Tokyo, \$15; Indian		Class Alumnæ, through Mrs. J.	
Hope Association, Indian, \$5.....	20 00	Nicholas Mitchell, for salary of	
<i>St. Philip's</i> : Dom. and Frn.....	137 24	native priest, Cuba, \$50; for salary	
<i>St. Simeon's</i> : \$40, "A Sunday-school		of native priest, Mexico, \$50; for	
Class," \$1, Sp. for Nevada; Wo.		salary of native priest, Brazil, \$50;	
Aux., Sp. for supplies for St.		for salary of native priest, Japan,	
James's Hospital, Anking, Hankow,		\$50; for salary of native priest,	
\$3	44 00	Africa, \$50; "A Member," Wo.	
<i>St. Stephen's</i> : Wo. Aux., "Kinsolving"		Aux., "Kinsolving" scholarship,	
scholarship, Brazil, \$15; "Pennsyl-		Brazil, \$10; "Pennsylvania Wo.	
vania Wo. Aux." scholarship,		Aux." scholarship, Mexico, \$10;	
Hooker Memorial School, Mexico,		"Dr. Twing Memorial" scholarship,	
\$6; "Bishop Stevens" scholarship,		St. John's University, Shanghai,	
St. John's University, Shanghai, \$5;		\$10; "Thank-offering," Foreign	
"W. Beaumont Whitney" schol-		Committee, Sp. for instruments for	
arship, Havana, \$5; Sp. for Foreign		St. James's Hospital, Anking, Han-	
Life Insurance Fund, \$14; Sp. for		kow, \$50; W. Beaumont Whitney,	
Rev. Amos Goddard's life insurance,		Jr., for "W. Beaumont Whitney"	
Hankow, \$5; Indian Hope Associa-		scholarship, Divinity-school, Havana,	
tion, Indian, \$20.....	70 00	\$5; Tuesday Missionary Bible-class,	
<i>St. Timothy's</i> (Roxborough): Dom.		Sp. for Foreign Life Insurance	
and Frn., \$90.04; S. S., Sp. for		Fund, \$10; Sp. for Anking Hospital,	
Mann Memorial Hall, Shanghai, \$5.	95 04	Hankow, for quinine pills, \$5.....	350 00
<i>Church of the Saviour</i> : Miss E.		"E. B.," Sp. for Rev. D. T. Hunt-	
Blakiston, \$50, Miss M. J. Blaki-		ington's work in Ichang, Hankow..	100 00
ston \$50, Frn.; Wo. Aux., "Kinsolv-		Diocesan Committee, Wo. Aux., Gen.	23 00
ing" scholarship, Brazil, \$5; Sp. for		"Friends," Sp. for Rev. D. T. Hunt-	
Foreign Life Insurance Fund, \$5..	110 00	ington's work in Ichang, Hankow..	16 00
<i>Trinity Church</i> (Oxford): Sp. for			
Nevada	216 15		
<i>Zion</i> : Dom. and Frn.....	39 22		
Tuesday Missionary Bible-class, Sp.			
for University Hospital, Manila,			
Philippine Islands.....	400 00		

Pittsburgh

Ap. \$1,435.88; Sp. \$109.04

BROWNSVILLE—Miss Mary A. Hogg,
for the "Mary G. Rambo" scholar-

ship, St. Agnes's School, Kyoto....	50 00
FRANKLIN— <i>St. John's</i> : Frn., \$41.92;	
S. S., Sp. for Mann Memorial Hall,	
Shanghai, \$5.....	46 92
KITTANNING— <i>St. Paul's</i> : Frn.....	22 07
LATROBE— <i>St. Luke's</i> : Dom. and Frn.	3 06
OAKMONT— <i>St. Thomas's</i> : Wo. Aux.,	
Sp. for St. Agnes's Hospital, Raleigh,	
North Carolina, \$10; Sp. for Christ	
School, Arden, Asheville, \$12.....	22 00
OIL CITY— <i>Christ Church</i> : Dom.....	111 87
PITTSBURGH— <i>Calvary</i> : Dom., \$20;	
Frn., \$2; Gen., \$807.07; S. S.,	
\$18.08; St. Alban's Mission, Sp. for	
Mann Memorial Hall, Shanghai,	
\$3.96	851 11
Church of the Incarnation (Knox-	
ville): Gen.....	2 15
Church of the Redeemer: Gen.....	8 07
St. Mary's: Gen.....	15 00
Trinity Church: Dom. and Frn.....	70 50
Through Mrs. H. D. W. English, Sp.	
for the Manila Cathedral site, Phil-	
ippine Islands.....	10 00
(Allegheny)—Mrs. Ormsby Phillips,	
for the "Ormsby Phillips" scholar-	
ship, St. John's University, Shang-	
hai, \$50; for "Clifford Stevenson"	
scholarship, Girls' Training Institute,	
Africa, \$25.....	75 00
PUNXSUTAWNEY— <i>Christ Church</i> : Frn.	7 17
MISCELLANEOUS—Wo. Aux., Brazil,	
\$200; Sp. for Miss Mann, Tokyo,	
\$50	250 00

Quincy

Ap. \$51.64

QUINCY— <i>St. John's Cathedral</i> : Gen..	51 64
---	-------

Rhode Island

Ap. \$1,420.33; Sp. \$177.81

ASHTON— <i>St. John's Chapel</i> : Gen....	28 25
AUBURN— <i>Ascension S. S.</i> : Gen.....	2 42
GREENVILLE— <i>St. Thomas's</i> : Gen.....	5 00
NEWPORT— <i>Emmanuel Church</i> : Gen..	81 05
St. George's S. S.: Dom., \$12.50; Frn.,	
\$12.50	25 00
PAWTUCKET— <i>St. Paul's</i> : Gen.....	200 00
PROVIDENCE— <i>Grace</i> : Sp. for Rev.	
D. T. Huntington's work in Ichang,	
Hankow	42 56
St. Ansgarius's: Gen.....	8 40
St. John's: Sp. for Rev. D. T. Hunt-	
ington's work in Ichang, Hankow..	100 25
St. Stephen's: Dom., \$546.95; Frn.,	
\$360.90; Gen., \$69; S. S., Sp. for	
Mann Memorial Hall, Shanghai, \$10	
Mrs. George H. Corliss, 'Sp. for	
Bishop Whipple Memorial, Cuba...	25 00
WICKFORD— <i>St. Paul's</i> : Gen.....	93 36

South Carolina

Ap. \$8,400.00; Sp. \$34.80

CHARLESTON— <i>Holy Communion</i> : Wo.	
Aux., Sp. for Anvik School, Alaska.	
Trinity Church: Wo. Aux., Bible-	
woman, Hankow, \$5; Bible-woman,	
Tokyo, \$5.....	10 00
CHERAW— <i>St. David's</i> : Wo. Aux., Bra-	
zil, \$5; "Nana S. Wilson" Day-	
school, Hankow, \$2.....	7 00
COLUMBIA—"V. P.," Sp. for St. Paul's	
College, Tokyo.....	10 00
FOUNTAIN INN—"A Friend," Gen., \$1;	
Sp. for the benefit of some young	
child, St. Luke's Hospital, Shang-	
hai, \$11.....	12 00
DARLINGTON— <i>St. Matthew's</i> : Gen....	17 50
EUTAWVILLE— <i>Epiphany</i> : Gen.....	12 50
GRAHAMVILLE— <i>Holy Trinity Church</i> :	
Wo. Aux., "Nana S. Wilson" Day-	
school, Hankow.....	2 00
GREENVILLE— <i>Christ Church</i> : Junior	

Aux., Sp. for Mann Memorial Hall,	
Shanghai	3 80
St. Andrew's: Gen.....	15 00
JAMES ISLAND— <i>St. James's</i> : Gen....	12 50
LAURENS— <i>Epiphany S. S.</i> : Gen.....	50
RIDGE SPRINGS— <i>Grace</i> : Wo. Aux.,	
"Nana S. Wilson" Day-school, Han-	
kow	1 00
MISCELLANEOUS—Babies' Branch, Gen.	5 00

Southern Ohio

Ap. \$307.36; Sp. \$213.56

CINCINNATI— <i>Advent</i> (Walnut Hill):	
Wo. Aux., Sp. for Rowland Hall,	
Utah	5 00
Christ Church S. S.: "Rev. Dr.	
Brookes" scholarship, St. John's	
University, Shanghai, \$40; "Christ	
Church S. S." scholarship, Cape	
Mount, Africa, \$25.....	65 00
Grace (Avondale): Dom., \$5; Gen. \$85	90 00
St. Mark's Deaf-Mute Mission: Clara	
L. Ellerhorst, Gen.....	1 00
St. Paul's Cathedral: Frn.....	135 86
COLUMBUS— <i>All Saints</i> : Gen.....	2 00
St. Philip's Chapel: Frn.....	10 00
GALLIPOLIS— <i>St. Peter's</i> : Sp. for Rev.	
D. T. Huntington's work in Ichang,	
Hankow	3 56
MARTIN'S FERRY— <i>St. Paul's S. S.</i> :	
Bishop Rowe's work in Alaska.....	3 50
NEWARK— <i>Trinity Church</i> : Wo. Aux.,	
Sp. for Grace Church, Tacoma,	
Olympia	5 00
MISCELLANEOUS—Wo. Aux., Sp. for	
Bishop Brooke, Oklahoma, \$100; Sp.	
for Bishop Kendrick, New Mexico	
and Arizona, \$100.....	200 00

Southern Virginia

Ap. \$505.86; Sp. \$111.00

ALLEGHANY Co. (Covington)— <i>Alle-</i>	
<i>ghany Parish</i> : Gen.....	8 05
Emmanuel Church: Frn.....	30 00
AMHERST Co. (Amherst)— <i>Ascension</i> :	
Junior Aux., Sp. for Dr. Claude M.	
Lee's Hospital, Shanghai, \$10; Sp.	
for Rev. Mr. Neve's Mission in Al-	
bemarle Co., Virginia, \$5.....	15 00
APPOMATTOX Co.— <i>Patrick Parish, St.</i>	
<i>Paul's</i> : Dom., 50 cts.; Frn., 50 cts.	1 00
AUGUSTA Co. (Staunton)—Mrs. B. L.	
Partlow, Sp. for Building Fund,	
Tsingpoo, Shanghai.....	1 00
Augusta Parish (Berkeley Minor): Sp.	
for Building Fund, Tsingpoo, Shang-	
hai	2 00
BRUNSWICK Co. (Lawrenceville)— <i>St.</i>	
<i>Paul's Memorial Chapel</i> : Gen.....	10 00
BUCKINGHAM Co.— <i>Tillotson Parish,</i>	
<i>Emmanuel Church</i> : Dom., \$2; Frn.,	
\$2	4 00
CAMPBELL Co. (Lynchburg)— <i>Grace</i>	
<i>Memorial</i> : Gen.....	155 00
St. Paul's: Miss Gisch, Sp. for St.	
Paul's College, Tokyo.....	5 00
DINWIDDIE Co. (Petersburg)— <i>Grace</i> :	
Miss K. W. Spicer, Sp. for Building	
Fund, Tsingpoo, Shanghai.....	1 00
St. John's: R. O. Egerton, Sp. for	
Building Fund, Tsingpoo, Shanghai..	1 00
St. Paul's and St. John's Parish: The	
Misses M. S. and M. E. Beckwith,	
Sp. for Building Fund, Tsingpoo,	
Shanghai	5 00
St. Paul's: Charles E. Plummer, Sp.	
for Building Fund, Tsingpoo, Shang-	
hai	5 00
Bristol Parish: Mrs. S. E. Heath, Sp.	
for Building Fund, Tsingpoo, Shang-	
hai	1 00
Fortescue Whittle, Sp. for Building	
Fund, Tsingpoo, Shanghai.....	50 00

ELIZABETH CITY Co. (Fort Monroe)—

Centurion Chapel: Gen. 25 00
 JAMES CITY Co.—*Bruton Parish S. S.*:
 Gen. 50

LUNENBURG Co. (Lunenburg)—*St. James's*: Gen. 1 00

MECKLENBURG Co. (Boydton)—*St. James's*: Wo. Aux., Sp. for scholarship in Mr. Osuga's Orphanage, Tokyo 20 00

NANSEMOND Co.—*Lower Suffolk Parish, St. John's*: Gen. 1 10

(Suffolk)—Wo. Aux., Philippines. 15 00

NORFOLK Co. (Norfolk)—*St. Luke's*: Anking, Hankow, \$5; Gen., \$131.22. 136 22

St. Paul's: Gen. 7 50

St. Peter's: Wo. Aux., Sp. for Rev. E. J. Lee, for St. Agnes's School, Anking, Hankow. 5 00

(Berkley)—*St. Thomas's*: Gen. 75 00

NOTTOWAY Co. (Blackstone)—*Epiphany*: Gen. 1 00

PRINCESS ANNE Co.—*Lynnhaven Parish*: Miss Fannie Hoggard, Gen. 5 00

PRINCE EDWARD Co.—*Patrick Parish, St. Anne's*: Dom., 50 cts.; Frn., 50 cts. 1 00

STARRY Co.—*St. Paul's*: Charles W. Warren, \$1; Mrs. Charles W. Warren, \$1; Walker Pegram Warren, \$1; Gen. 3 00

WARWICK Co. (Newport News)—*St. Paul's*: Frn. 19 50

St. Paul's Chapel: Gen. 1 19

WYTHE Co. (Wytheville)—*St. John's*: Frn. 5 80

Springfield

Ap. \$35.75

CARROLLTON—*Trinity Church*: Gen. 9 30

JERSEYVILLE—*Holy Cross*: Gen. 5 50

MOUNT PULASKI—*St. Agnes's*: Gen. 8 10

RANTOUL—*St. Paul's*: Gen. 7 50

SPRINGFIELD—*St. John's*: Dom., \$3.90; Frn., \$1.45. 5 35

Tennessee

Ap. \$95.43

CHATTANOOGA—*St. Paul's*: Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$2.50; Gen., \$7.50 10 00

FRANKLIN—*St. Paul's*: Junior Aux., Gen. 2 50

JACKSON—*St. Luke's*: \$15.65, S. S., \$2.47, Gen. 18 12

KNOXVILLE—*Epiphany*: Gen. 37 93

MEMPHIS—*St. Luke's*: Wo. Aux., Gen. 5 63

St. Mary's Cathedral: Wo. Aux., Gen. 12 50

NASHVILLE—*Hoffman Hall Chapel*: Gen. 2 50

SEWANEE—Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$1.25; Gen., \$5. 6 25

Texas

Ap. \$119.90; Sp. \$5.00

ANGLETON—*Church of the Holy Comforter*: Gen. 9 30

AUSTIN—*St. David's*: Gen. 20 00

HOUSTON—R. P. Christian, Dom. and Frn., \$25; Sp. for fuel for the *Pelican* in Alaska, \$5. 30 00

WACO—*St. Paul's*: Frn. 65 00

WASKOM—*St. Mary's*: Gen. 60

Vermont

Ap. \$24.50; Sp. \$75.00

ARLINGTON—*St. James's S. S.*: Gen. 50

WINDSOR—*St. Paul's*: Wo. Aux., support of Bible-woman, China. 24 00

MISCELLANEOUS—Wo. Aux., Sp. for Mr. M. P. Walker's work, Shanghai. 75 00

Virginia

Ap. \$1,680.54; Sp. \$344.05

ALBEMARLE Co.—*St. Anne's Parish, Christ Church*: Gen. 5 00

St. Luke's Mission Chapel: Sp. for earthquake, Italy. 9 45

ALEXANDRIA Co.—*Christ Church* (Alexandria): Mrs. Howard, Sp. for St. Paul's College, Tokyo. 25 00

Grace (Alexandria): Gen. 9 21

St. Paul's (Alexandria): Gen. 39 61

CULPEPER Co. (Culpeper)—W. M. Stuart, Sp. for Tsing-poo Building Fund, Shanghai. 1 00

FAIRFAX Co.—*McGill Parish, Holy Comforter*: Gen. 19 55

Truro Parish, Zion and Good Shepherd: Gen. 39 00

Upper *Truro Parish, St. Timothy's*: Sp. for earthquake sufferers, Italy (of which Herndon Seminary teachers and pupils, \$3). 6 00

FAUQUIER Co. (Marshall)—Mrs. J. M. Ramey, Sp. for "Mary Fitzhugh" scholarship in Mr. Osuga's Orphanage, Tokyo. 22 00

Leeds Parish: Gen. 7 50

(The Plains)—Miss Roberta Fleming, Sp. for Anking Fund, Hankow. 5 00

GLOUCESTER Co.—*Abingdon Parish, Abingdon Church*: Gen., \$7.22; S. S., for Rev. T. D. Sinclair's work, Shanghai, \$2. 9 22

Ware Parish, Ware Church: Gen. 3 65

GREENE Co.—*Whittle Memorial*: Frn. 18 89

HENRICO Co. (Brook Hill)—(In Memoriam), "J. B. February 1st," for Bishop Restarick's School, Honolulu. 25 00

All Saints (Richmond): Brazil. 500 00

Emmanuel Church (Richmond): Dom. and Frn., \$589.71; The Misses Stewart, \$125, Mrs. Joseph Bryan, \$5, Sp. for Building Fund, Tsing-poo, Shanghai; Wo. Aux., Alaska, \$10; Sp. for Miss Mann's work, Tokyo, \$5; Junior Aux., St. James's Hospital, Anking, Hankow, \$5; Rev. E. J. Lee's School, Anking, Hankow, \$2. 741 71

Grace (Richmond): "Jeannie Alston" scholarship, \$60; "Little Anna" scholarship, \$60; both in St. Mary's School, South Dakota; Fred C. Hahn, Sp. for Building Fund, Tsing-poo, Shanghai, \$5; Wo. Aux., Sp. for Miss Mann's work, Tokyo, \$5; Sp. for Tsing-poo Building Fund, Shanghai, \$28.50; S. S., "Susie Morris" scholarship, St. Margaret's School, Tokyo, \$40. 198 50

Holy Trinity Church (Richmond): Chapter of the Brotherhood of St. Paul, Sp. for St. Andrew's Dispensary, Wushih, Shanghai. 9 50

Monumental (Richmond): Wo. Aux., Sp. for Miss Mann's work, Tokyo, \$5; S. S., Brazil, \$9.27. 14 27

St. Andrew's (Richmond): Wo. Aux., Sp. for Miss Mann's work, Tokyo. 3 00

St. James's (Richmond): Wo. Aux., Sp. for Miss Mann's work, Tokyo. 3 00

St. Mark's (Richmond): Wo. Aux., Sp. for Miss Mann's work, Tokyo, \$2; Brotherhood of St. Paul, Sp. for hospital, Wushih, Shanghai, \$1.50. 3 50

St. Paul's (Richmond): Wo. Aux., Sp. for Miss Mann's work, Tokyo. 2 00

(Richmond)—"A Friend," Sp. for Tsing-poo Building Fund, Shanghai. 60 00

(Richmond)—Charles W. Anderson, St. Paul's College, Tokyo. 25 00

(Richmond)—Brotherhood of St. Paul, Sp. for hospital, Wushih, Shanghai. 6 10

(Richmond)—W. Gordon McCabe, Sp. for St. Paul's College, Tokyo. 5 00

LOUDOUN Co.— <i>St. James's</i> (Leesburg): Dom. and Frn.	25 00	Yukon Supply Fund, Alaska, \$15;	
<i>St. Paul's</i> (Hamilton): Frn.	14 00	St. Paul's School, Lawrenceville,	
MATTHEWS Co. (Matthews C. H.)— Rev. Giles B. Cooke, "Mrs. C. W. Bragg" scholarship, St. John's School, Africa.	25 00	Southern Virginia, \$7.50; St. Aug- ustine's School, Raleigh, North Carolina, \$7.50; Bible-woman, Han- kow, \$5; Cathedral School, Havana, Cuba, \$5; Sp. for Foreign Life In- surance Fund, \$5; Junior Aux., St. Hilda's School, Wuchang, Hankow, \$16	76 00
NORTHUMBERLAND Co.— <i>Wicomico Par- ish, Wicomico Church</i> : Frn.	2 35	NORTHAMPTON— <i>St. John's</i> : Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$7.50; St. Augus- tine's School, Raleigh, North Caro- lina, \$7.50; Fort Yukon Supply Fund, Alaska, \$10; Bible-woman, Hankow, \$10; Cathedral School, Havana, Cuba, \$5.	40 00
<i>St. Stephen's Parish, St. Stephen's Church</i> : Frn.	6 48	<i>Smith College</i> : Miss Julia Dodd, \$10, "A Freshman," 25 cts., Sp. for Church Extension Fund, Porto Rico, \$10 25	
<i>Lower St. Stephen's Parish, Lower St. Stephen's Church</i> : Frn.	47	PALMER— <i>All Saints</i> : Wo. Aux., Bible- woman, Hankow.	3 00
PRINCE WILLIAM Co.— <i>Trinity Church</i> (Manassas): Frn.	11 21	STOCKBRIDGE — <i>St. Paul's</i> : "Phillips Brooks" (Graduate) scholarship, South Dakota, \$60; Sp. for "Or- phan" scholarship, Utah, \$40; Sp. for "Stockbridge" scholarship, Utah, \$50; Wo. Aux., Japanese Bible- woman, Honolulu, \$10; Philippine Insurance, \$8; Fort Yukon Supply Fund, Alaska, \$18; St. Paul's School, Lawrenceville, Southern Virginia, \$8.50; St. Augustine's School, Ral- eigh, North Carolina, \$8.50; Bible- woman, Hankow, \$10; Cathedral School, Havana, Cuba, \$5; Sp. for Foreign Life Insurance Fund, \$3.	221 00
RAPPAHANNOCK Co.— <i>Bromfield Parish</i> (Washington): Rev. W. N. Tilling- hast, Sp. for Tsing-poo Building Fund, Shanghai.	5 00	SPRINGFIELD— <i>Christ Church</i> : "Bishop Rowe" Class, Sp. toward the yearly support of an Indian boy or child in Tortella School, Neenana, Alaska. .	5 00
ROCKINGHAM Co. — <i>Trinity Mission</i> (Lynnwood): Eleanor C. Wheat, Gen.	5 00	<i>St. Peter's</i> : Wo. Aux., St. Paul's School, Lawrenceville, Southern Vir- ginia, \$5; St. Augustine's School, Raleigh, North Carolina, \$5.	10 00
SPOTTSYLVANIA Co. — <i>St. George's</i> (Fredericksburg): Gen.	113 42	WARE— <i>Trinity Church</i> : Wo. Aux., Japanese Bible-woman, Honolulu, \$5; Philippine Insurance, \$5; Fort Yukon Supply Fund, Alaska, \$10; Sp. for Foreign Life Insurance Fund, \$5	25 00
Washington		WILLIAMSTOWN— <i>St. John's</i> : Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$2.50; St. Au- gustine's School, Raleigh, North Carolina, \$2.50; Fort Yukon Sup- ply Fund, Alaska, \$5; Bible-woman, Hankow, \$3; Cathedral School, Havana, Cuba, \$2.	15 00
Ap. \$1,890.97; Sp. \$580.00		WORCESTER— <i>St. Matthew's</i> : Gen.	20 99
WASHINGTON — <i>Ascension</i> (D. C.): Gen., \$15; Miss Florence Woods, Sp. for Miss Woods, of Alaska, \$5.	20 00	Western Michigan	
<i>Epiphany</i> : Dom., \$250; Frn., \$650.	900 00	Ap. \$80.00; Sp. \$65.00	
<i>Epiphany Chapel S. S.</i> : Dom., \$1.21; Frn., \$4.06.	5 27	COLDWATER— <i>St. Mark's</i> : Dom., \$10; Frn., \$9.50.	19 50
<i>St. Alban's</i> : Gen.	80 00	GRAND RAPIDS— <i>St. Mark's</i> : Wo. Aux., "Dr. Cuming" scholarship, St. Elizabeth's School, South Dakota (of which from Industrial Band, \$5), \$18; "Bishop Gillespie" schol- arship, St. Margaret's School, Tokyo, \$20; Sp. for Bishop Rowe's Hospi- tal, Circle City, Alaska, \$10; Miss Rebecca Richmond, Sp. for Arkan- sas Building Fund, \$10; Mrs. D. Boltwood and Mrs. C. C. Comstock, Sp. for "C. C. Comstock" bed, St. Matthew's Hospital, Fairbanks, Alaska, \$40.	98 00
<i>St. Paul's S. S.</i> : Sp. for education of Sung Sing Yang, St. John's Univer- sity, Shanghai.	50 00	<i>St. Paul's</i> : Wo. Aux., Sp. for Bishop Rowe's Hospital, Circle City, Alaska, \$5 00	
<i>St. Margaret's</i> : Gen.	709 62	HASTINGS— <i>Emmanuel Church</i> : Wo. Aux., "Ellen E. Robinson" scholar- ship, St. Elizabeth's School, South	
<i>St. Mark's</i> : Dom., \$39.06; Colored, 50 cts.; Indian, 50 cts.; Frn., \$32.70; Mexico, 50 cts.; Brazil, 55 cts.; Wo. Aux., Sp. for Bishop Horner, Asheville, \$10; Sp. for Rev. E. J. Lee, Anking, Hankow, \$5.	88 81		
<i>Trinity Church</i> : Gen.	94 77		
"Anonymous," Sp. for Bishop Res- tarick, Honolulu, at his discretion. .	500 00		
"A Friend," monthly rent of Mission House of the Annunciation, San- turce, Porto Rico.	10 00		
CHARLES Co.— <i>Trinity Parish</i> : Dom. .	2 50		
MONTGOMERY Co. — <i>Christ Church</i> (Rockville): Junior Aux., Sp. for Mrs. N. P. Geoffroy, for one schol- arship, St. Paul's School, Beaufort, East Carolina.	10 00		
Western Massachusetts			
Ap. \$332.99; Sp. \$152.05			
AMHERST— <i>Grace</i> : Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$1; Cathedral School, Hava- na, Cuba, \$1.	2 00		
CHICOPEE— <i>Grace</i> : Wo. Aux., Fort Yukon Supply Fund, Alaska, \$2; St. Paul's School, Lawrenceville, Southern Virginia, \$2.50; St. Au- gustine's School, Raleigh, North Carolina, \$2.50; Cathedral School, Havana, Cuba, \$2.	9 00		
FITCHBURG— <i>Christ Church</i> : Sp. for Rev. D. T. Huntington's work in Ichang, Hankow, \$10.30; Junior Aux., St. Hilda's School, Wuchang, Hankow, \$3.	13 30		
GREENFIELD— <i>St. James's</i> : Sp. for Rev. D. T. Huntington's work in Ichang, Hankow	23 50		
LANESBORO— <i>St. Luke's</i> : (Apportion- ment, 1907-08) Gen.	11 00		
LENEX— <i>Trinity Church</i> : Wo. Aux., Japanese Bible-woman, Honolulu, \$10; Philippine Insurance, \$5; Fort			

Dakota	5 00
HOLLAND—Grace: Frn.....	6 50
MANISTEE—Holy Trinity Church: Gen.	6 00
MARSHALL—Trinity Church: Wo. Aux., "Bishop McCormick" scholarship, St. Mary's School, South Dakota...	5 00

Western New York

Ap. \$226.83; Sp. \$37.71

ADDISON—Church of the Redeemer: Frn.....	1 00
ALFRED — Alfred Episcopal Mission: Gen.....	5 18
BROCKPORT—St. Luke's: Dom., \$7.82; Frn., \$5.93.....	13 75
BUFFALO—St. James's S. S.: Sp. for Mann Memorial Fund, Shanghai..	17 50
St. Simon's: Frn.....	13 40
Trinity Church: Sp. for Bishop Funs- ten's work, Idaho.....	10 00
FREDONIA—Trinity Church: Woman's Missionary Society, Sp. for Bishop Brown's Building Fund, Arkansas..	3 00
GOWANDA—St. Mary's: Gen.....	10 00
HAMBURG—Trinity Church: Gen.....	30 00
MIDDLEPORT—Trinity Church S. S.: Sp. for Rev. R. E. Wood, Hankow..	1 55
ROCHESTER—St. Luke's: Gen.....	34 66
WATKINS—St. James's: Dom., \$16.26; Frn., \$17.58.....	33 84
MISCELLANEOUS—Branch Junior Aux., salary of Mrs. Folsom, Honolulu, \$25; "Sybil Carter" scholarship, St. Hilda's School, Wuchang, Han- kow, \$35; support of a scholar, St. Agnes's School, Kyoto, \$25; Sp. for "Amelia Wright" scholarship, St. Augustine's School, Raleigh, North Carolina, \$5.66.....	90 66

West Texas

Ap. \$23.55

BRADY—St. Paul's: Gen.....	3 00
CORPUS CHRISTI—Church of the Good Shepherd: Gen.....	3 40
PORT LAVACA—Grace: Gen.....	1 65
SAN ANTONIO—St. John's: Gen.....	15 50

West Virginia

Ap. \$55.82; Sp. \$168.70

CHARLES TOWN—Zion: Junior Aux., "West Virginia Junior" scholarship, St. John's School, Cape Mount, West Africa, \$4; Hankow, \$4; Gen., \$5; Sp. for scholarship, for Mabel, Miss Barber's School, Anking, Hankow, \$30; Sp. for Rev. D. T. Hunting- ton's Trade School, Ichang, Han- kow, \$15.50.....	58 50
ELKINS—Grace: Dom.....	5 85
HEDGESVILLE—Mt. Zion: Gen.....	3 91
MORGANTOWN—Trinity Church: Dom., \$17.28; Frn., \$5; Sp. for Rev. D. T. Huntington, Hankow, \$10.....	32 28
MOUNDSVILLE—Trinity Church: Sp. for Rev. Mr. Huntington's work in Ichang, Hankow.....	7 55
NEW MARTINSVILLE—St. Ann's: Col- ored, \$2.78; Sp. for Rev. D. T. Hunt- ington, Ichang, Hankow, \$9.11....	11 89
"E. H. T.," Sp. for Rev. D. T. Hunt- ington's work in Ichang, Hankow..	30 00
Mrs. N. B. Thomas, Sp. toward life insurance premium, Rev. W. M. M. Thomas, Rio Grande do Sul, Brazil.	25 00
ST. ALBAN'S—St. Mark's: Gen.....	5 00
WESTON—St. Paul's: Gen.....	3 00
WHEELING—St. John's S. S. (Leather- wood): Sp. for education of Chinese girl, at Mr. Stockman's discretion, Ichang, Hankow.....	20 00
St. Matthew's: Misses Ethel A. Lloyd	

and Clara L. Hodgson, Sp. for educa- tion of Chinese girl, at discretion of Rev. Mr. Stockman, Ichang, Han- kow, \$20; Infant Class, Sp. for Rev. D. T. Huntington's work in Ichang, Hankow, \$1.54.....	21 54
---	-------

Missionary Districts**Alaska**

Ap. \$30.60; Sp. \$40.00

ANVIK—Christ Church: Wo. Aux., Gen.....	55
SITKA—St. Peter's-by-the-Sea: Gen., \$25.05; Sp. for earthquake sufferers, Italy, \$40.....	65 05
WRANGELL—St. Philip's: Gen.....	5 00

Arizona

Ap. \$45.40

PHOENIX—Trinity Church: Gen.....	45 40
----------------------------------	-------

Asheville

Ap. \$160.56

ASHEVILLE—Trinity Church: Gen....	145 00
BALSAM—Holy Communion: Dom., 66 cts.; Frn., 66 cts.; Gen., 68 cts....	2 00
CULLOWHEE—St. David's: Dom., \$1; Frn., \$1; Gen., \$2.....	4 00
LINCOLNTON—St. Luke's Parish S. S.: Gen.....	50
MICADALE—St. Mary's: Dom., \$1; Frn., \$1; Gen., \$1.....	3 00
MORGANTON—Church of the Good Shep- herd: Gen.....	1 06
St. Margaret's: Dom., 66 cts.; Frn., 66 cts.; Gen., 68 cts.....	2 00
SYLVA—St. John's: Dom., 33 cts.; Frn., 33 cts.; Gen., 34 cts.....	1 00
WAYNESVILLE — St. Michael's: Dom., 66 cts.; Frn., 66 cts.; Gen., 68 cts.	2 00

Honolulu

Ap. \$422.91; Sp. \$32.00

HILO—Holy Apostles: Gen.....	15 00
HONOLULU—St. Andrew's Cathedral: Gen., \$203.06; Wo. Aux., Sp. for Foreign Life Insurance Fund, \$30..	233 06
St. Andrew's: Hawaiian Congregation, Gen.....	20 00
St. Clement's: Gen.....	31 85
St. Peter's: Gen.....	20 00
St. Peter's: Chinese, Wo. Aux., Sp. for Foreign Life Insurance Fund.....	2 00
St. Elizabeth's: Gen.....	10 70
St. Mary's: Gen.....	2 00
Holy Trinity Church: Japanese, Gen..	3 85
Miss E. Castle, Gen.....	2 00
KEALAKEKWA—Christ Church: Gen...	16 75
KOHALA—St. Augustine's: Gen.....	34 40
St. Paul's: Chinese, Gen.....	10 00
KULA—St. John's: Chinese, Gen.....	2 20
LAHAINA—Holy Innocents': Gen.....	9 65
PAAPAALOA AND LAUPAHOEHOE — Mis- sion: Gen.....	2 00
PAATULO—Mission: Gen.....	2 00
WAILUKU—Church of the Good Shep- herd: Gen.....	37 45

Idaho

Ap. \$24.15

BOISE—St. Michael's Cathedral: Gen.	24 15
-------------------------------------	-------

Kearney

Ap. \$94.15

BENKLEMAN—Gen.....	2 80
BLOOMINGTON—St. Mary's: Gen.....	3 00
CODY—Gen.....	2 55
CULBERTSON—Annunciation: Gen.....	50

FRANKLIN— <i>Calvary</i> : Gen.....	2 40
HAIGLER— <i>St. Philip's</i> : Gen.....	1 00
HASTINGS— <i>St. Mark's</i> : Gen.....	3 60
INDIANOLA—Gen.....	2 50
KEARNEY— <i>Kearney Military Academy</i> : Day-schools in China.....	40 00
MCCOOK— <i>St. Alban's</i> : Gen.....	16 20
NAFONEE—Gen.....	2 50
NORTH PLATTE— <i>Church of Our Sa- viour</i> : Wo. Aux., Gen.....	10 00
ORLEANS—Gen.....	1 25
STRATTON—Gen.....	4 85
TRENTON—Gen.....	1 00

Nevada

Ap. \$2.00

CLOVER VALLEY— <i>St. Luke's</i> : Gen.....	2 00
---	------

Oklahoma

Ap. \$43.15

CLAREMORE—Gen.....	4 40
ENID— <i>St. Matthew's</i> : Gen.....	3 00
FORT SILL—Gen.....	2 25
LAWTON— <i>St. Andrew's</i> : Gen.....	3 65
PAUL'S VALLEY— <i>St. Mary's</i> : Gen.....	2 00
PRYOR CREEK— <i>Church of the Messiah</i> : Gen.....	3 50
SULPHUR— <i>St. Luke's</i> : Gen.....	2 00
TAHEQUAH— <i>All Saints</i> : Gen.....	3 40
TULSA— <i>Trinity Church</i> : Gen.....	15 90
WAGONER— <i>St. James's</i> : Gen.....	3 05

Olympia

Ap. \$34.55

KENT— <i>St. James's</i> : Gen.....	24 55
TACOMA— <i>St. John's</i> : Gen.....	10 00

Porto Rico

Ap. \$5.00

PORTO RICO—Rt. Rev. James H. Van Buren, D.D., for Bishop Brent's work, Philippine Islands.....	5 00
--	------

Sacramento

Ap. \$50

AUBURN— <i>St. Luke's S. S.</i> : Gen.....	50
--	----

South Dakota

Ap. \$474.12; Sp. \$6.00

DEADWOOD— <i>St. John's</i> : Gen.....	9 50
FORT PIERRE— <i>St. Peter's</i> : Gen.....	5 10
GROTON— <i>Trinity Church</i> : Gen.....	5 75
HURON— <i>Grace</i> : Dom.....	30 50
LEADS— <i>Christ Church</i> : Gen.....	42 00
PIERRE— <i>Trinity Church</i> : Gen.....	10 00
SIoux FALLS— <i>Calvary</i> : Gen.....	86 15
SPRINGFIELD— <i>Ascension</i> : Dom. and Frn.....	12 00
WEBSTER— <i>St. Mary's</i> : Gen.....	16 05
CHEYENNE RIVER MISSION— <i>Ascension</i> : Dom., \$7.78; Frn., \$7.79.....	15 57
<i>Calvary</i> : Dom., \$7.72; Frn., \$7.71.....	15 43
<i>Emmanuel Church</i> : Dom., \$7.68; Frn., \$7.67.....	15 35
<i>St. Andrew's</i> : Dom., \$5.47; Frn., \$5.47.....	10 94
<i>St. Barnabas's</i> : Dom., 75 cts.; Frn., 75 cts.....	1 50
<i>St. James's</i> : Dom., \$1.50; Frn., \$1.50.....	3 00
<i>St. John's</i> : Dom., \$5.23; Frn., \$5.23.....	10 46
<i>St. Luke's</i> : Dom., \$2.50; Frn., \$2.50.....	5 00
<i>St. Mark's</i> : Dom., \$5.34; Frn., \$5.33.....	10 67
<i>St. Mary's</i> : Dom., \$1.64; Frn., \$1.63.....	3 27
<i>St. Stephen's</i> : Dom., \$4.12; Frn., \$4.13.....	8 25
<i>St. Thomas's</i> : Dom., \$8.78; Frn., \$8.77.....	17 55
PINE RIDGE AGENCY— <i>Advent Station</i> : Gen.....	2 16

<i>St. Luke's</i> : Gen.....	55
<i>St. James's</i> : Gen.....	79
<i>St. Peter's</i> : Gen.....	3 01
<i>St. Philip's</i> : Gen.....	1 00
<i>St. Julia's</i> : Gen.....	50
<i>St. Mary's</i> : Gen.....	1 82
<i>St. Paul's</i> : Gen.....	2 21
<i>St. Mark's</i> : Gen.....	52
<i>St. Mary's</i> (Sand Hills): Gen.....	1 06
<i>St. Alban's</i> : Gen.....	35
<i>Epiphany Station</i> : Gen.....	75
<i>St. John's</i> : Gen.....	50
<i>Church of the Messiah</i> : Gen.....	29
<i>St. Matthew's Station</i> : Gen.....	60
<i>Grace</i> : Gen.....	1 27
<i>St. Thomas's</i> : Gen.....	93
<i>Holy Cross</i> : Gen.....	2 09
STANDING ROCK MISSION— <i>Church of the Good Shepherd</i> : Dom., \$11; Frn., \$11.....	22 00
<i>Grand River School</i> : Frn.....	57
<i>St. Elizabeth's Chapel</i> : Dom., \$21.96; Frn., \$21.30.....	43 26
<i>St. Elizabeth's School</i> : For Native Clergy Fund, South Dakota, \$4.75; Gen., \$25.....	29 75
Babies' Branch, Gen., \$6.56; Bishop Hare's work, South Dakota, \$6; Akita Kindergarten, Tokyo, \$6; Sp. for "Little Helpers" cot, St. Ag- nes's Hospital, Raleigh, North Caro- lina, \$6.....	24 56
<i>St. John the Baptist's</i> : Dom., 67 cts.; Frn., \$4.87.....	5 54

Southern Florida

Ap. \$25.00; Sp. \$25.00

LAKELAND— <i>All Saints</i> : The B. H. Heyward children for the "Albert and Rhett" scholarship, St. Hilda's School, Wuchang, Hankow.....	25 00
ORLANDO— <i>St. Luke's Cathedral</i> : Sp. for support of Indian child at Fort Yukon, Alaska, at Miss Langdon's discretion.....	25 00

Spokane

Ap. \$6.58

COLFAX— <i>Good Samaritan S. S.</i> : For work among children, St. Luke's Hospital, Shanghai.....	6 58
---	------

Utah

Ap. \$90

PROVO— <i>St. Mary's S. S.</i> : Gen.....	90
---	----

Western Colorado

Ap. \$6.50

GRAND JUNCTION— <i>St. Matthew's</i> : Gen.....	6 50
---	------

Wyoming

Ap. \$54.70

CAMBRIA— <i>St. David's</i> : Gen.....	3 00
GILLETTE—Gen.....	3 00
HUDSON— <i>St. Matthew's</i> : Gen.....	4 20
NEW CASTLE— <i>Christ Church</i> : Gen.....	5 75
RIVERTON— <i>St. James's</i> : Gen.....	2 00
SHERIDAN— <i>St. Peter's</i> : Gen.....	36 75

Foreign Missionary Districts

Ap. \$144.33

Mexico

TORREON— <i>St. John's</i> : Gen.....	4 00
---------------------------------------	------

France

PARIS— <i>Holy Trinity Church</i> : Frn.....	140 33
--	--------

Miscellaneous

Ap. \$10,903.93; Sp. \$920.72	
Interest, Dom., \$3,345.48; Frn., \$824.35; Gen., \$1,648.96; Sp., \$40.22	5,859 01
United Offering, Wo. Aux., 1907, on account of appropriations to September 1st, 1909, Dom., \$2,500; Frn., \$2,500	5,000 00
Through the Southern Churchman, Sp. for Italian earthquake sufferers.	191 00
Alumni of the Cambridge Divinity-school, Sp. for Rev. V. S. Ikezawa, Kyoto	60 00
Through Miss Porter, Sp. for Tsing-poo Building Fund, Shanghai	22 00
"L. E. R.," for Bishop Rowe's work, Alaska	1 00
Communion Service, House of Bishops, held in Calvary Church, New York City, Gen.	43 94
In memory of "L. C. S.," for hospital work, China	7 00
Mrs. Roger Wolcott, of Boston, Massachusetts, Messrs. Edmund Hayes, Robert L. Tryer, Charles H. Williams, Henry M. Watson and F. V. Greene, Buffalo, New York, Sp. for Bishop Brent's School at Baguio, Philippine Islands	500 00

Missionary Council of Sewanee, held in Jackson, Mississippi, for missions in Japan	33 20
Through Barton Myers, Sp. for microscope, for Dr. H. B. Taylor, Anking, Hankow	107 50

Legacies

CONN., BRIDGEPORT—Estate of Mrs. Martha C. Pierce, to the Society	450 53
(HARTFORD)—Estate of Mrs. Lucretia Terry, to the Society	501 03
MD., BALTIMORE—Estate of Mrs. Elizabeth D. Ridgely, to the Society	176 70
N. H., INTERVALE—Estate of Mrs. H. D. Gamble, to the Society	1,137 50
PENN., PHILADELPHIA—Estate of Edmund Dwight, to be invested	6,562 24
Estate of Miss Frances C. Winne-more, to be equally divided among the bishops in charge of the Missionary Districts in the United States of America, under the patronage of the Society, to be used by them in missionary work	22 50

Receipts for the month	\$105,066 72
Amount previously acknowledged	419,175 00
Total since September 1st, 1908	\$524,241 72

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during February	Amounts previously acknowledged	Total
1. Applicable upon the appropriations of the Board	\$78,547 47	\$184,577 13	\$263,124 60
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board	17,668 75	115,379 54	133,048 29
3. Legacies for investment	6,584 74	59,719 20	66,303 94
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year	2,200 00	9,499 13	61,764 89
Total	\$105,066 72	\$419,175 00	\$524,241 72

OFFERINGS TO PAY APPROPRIATIONS

Total receipts from September 1st, 1908, to March 1st, 1909, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

Source	To March 1, 1909	To March 1, 1908	Increase	Decrease
1. From congregations	\$135,095 43	\$123,491 37	\$11,604 06	\$.....
2. From individuals	35,252 75	31,387 06	3,915 69
3. From Sunday-schools	5,368 04	4,093 68	1,274 36
4. From Woman's Auxiliary	27,769 48	21,991 01	5,778 47
5. Woman's Auxiliary United Offering	20,000 00	18,000 00	2,000 00
6. From interest	37,301 21	32,704 26	4,596 95
7. Miscellaneous items	2,837 69	6,104 03	3,766 84
Totals	\$263,124 60	\$237,721 41	\$25,403 19	

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1908, TO AUGUST 31st, 1909

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	\$1,105,663 52
2. To replace Reserve Funds temporarily used for the current work	48,517 50
Total	\$1,154,181 02
Total receipts to date applicable on appropriations	263,124 60
Amount needed before August 31st, 1909	\$891,056 42

Sewanee Theological Library

A Series of Volumes Dealing with

DOCTRINE

DISCIPLINE

WORSHIP

The DOCTRINE of the CHURCH

By the Right Rev. A. C. A. HALL, D.D., LL.D., the Bishop of Vermont

THE BOOK OF COMMON PRAYER

By the Rev. SAMUEL HART, D.D., LL.D., Dean of Berkeley Divinity School

ECCLESIASTICAL POLITY

By Rev. GEORGE WILLIAM DOUGLAS, D.D., Canon of Cathedral of St. John the Divine

ECCLESIASTICAL HISTORY OF FIRST THREE CENTURIES

By the Very Rev. CHARLES L. WELLS, Ph.D., Dean of the Cathedral, New Orleans, La.

ECCLESIASTICAL HISTORY FROM THE FOURTH CENTURY

By the Very Rev. CHARLES L. WELLS, Ph.D.

THE OLD TESTAMENT

By Rev. L. W. BATTEN, Ph.D., D.D., Professor at General Theological Seminary

THE NEW TESTAMENT (To be arranged for)

APOLOGETICS (To be arranged for)

The First Volume, by Bishop Hall, out by April 25